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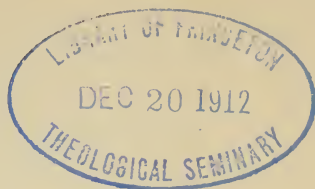
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Bible league essays in Bible
defence and exposition

BIBLE LEAGUE ESSAYS

IN



BIBLE DEFENCE AND EXPOSITION

BY

✓
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I.

SCIENCE A KEY TO GENESIS.

On the first verse of the Bible rests the whole scheme of Christianity. Creatorship determines the relations of all beings in the universe. He who made us is our sovereign and is over us rightfully supreme. Disobedience to Him is rebellion. Hence redemption also presumes Creatorship, which, from Genesis to Apocalypse, is the basis of revelation. Because transgressors against their Maker, Moses, the Prophets, the Apostles pronounce all men guilty. Law and Gospel are void and meaningless without that grand announcement—"In the beginning God created the heavens and the earth". It gives law to the universe. On it are pillared together the throne and the cross of Christ.

If our Bible opens with a fundamental, universal and eternal truth, how serious to dim or hide it in the mists of poetical legend! He errs frightfully who sweeps away the foundations of obligation. The Assyrian Pantheon mingles many fabled deities in its world-building. Sar is a god. The sun is a god. The moon is a god. The earth is a god. These with their brothers and sisters, manufacture the *All*. Not less contemptible the myths of Egypt, Greece and Rome. After the Bib-

lical record of the first great facts of creation, introduce this puerile, idolatrous nonsense! You discredit all Scripture. You annul obligation. You make salvation myth. Science would turn with justifiable disgust from a legend in which figured Bel, and Isis, and Saturn, and a thousand other brother-gods, as creators of our universe.

Whatever contradicts an established law of nature can not be true. If God be author of Creation and Revelation, Scripture and Science must harmonize. Difference proves one false. Hence the transcendent importance of the first chapter of Genesis. Irreconcilable with laws of Photology and Geology and Astronomy, it can not be the basis of a scheme of salvation. On its creation-history stands or falls the Bible.

Only since Copernicus has the interpretation of Moses been possible. False views of nature would intrude into explanations of Scripture. For three thousand years exegesis was colored and distorted by the ignorance of the age and the prejudice of the writer. Augustine saw clearly that the creative days of Moses were not solar, but he could not determine their work, and veiled his guesses in high-sounding and mysterious expressions. Science has discovered laws of the universe unknown to Greek and Latin Fathers, and Reformation Theologians. She has revolutionized our views of creation. Let us see if her new and larger light illuminates passages of Scripture previously and inevitably inexplicable.

Conclusions of Science in Our Own Time

1. Worlds are formed by rotations of nebulous matter diffused through space.
2. Science resolves the matter of the universe into numerous proved and tabulated elements.

3. Light is not an emission from bodies, but an ether pervading creation and which we call Photogen.
4. Geology affirms that the age of our globe is millions of years.

Admitting, as inductively proved, these conclusions, we proceed to inquire how they harmonize with the first chapter of the Bible.

"In the beginning God created the heavens and the earth".

Without regard to times and modes this is a simple affirmation, that the Omnipotent made His universe, and hence has over it that personal sovereignty which is the foundation of Scripture.

From the creation of all, Moses passes to the formation of earth. Here, too, the statement is in the most general terms. Seasons and methods are not specified.

"And the earth was formless and void, and darkness was on the face of the abyss. And the Spirit of God brooded on the face of the waters".

Here is a narration of Scripture precisely pictured by Science. Her nebular hypothesis gives a perfect illustration. On some clear night turn your telescope to Andromeda! You see light-patches like clouds. In many regions of the sky you observe similar appearances. Nebulous globes; planet-like disks; vast spirals; stellar maelstroms, come into you view. Under the Southern heavens you would see the Magellanic clouds. You have learned what modern astronomy means by nebulae. Thousands are known and mapped by observers. Science tells you that you have been gazing on the magazines of primitive matter. Your eye has been noting the storehouses of the elements of the worlds of a universe. Recent observations confirm the speculations of Science. Nebulae have been found

about an illuminating center, like a nascent star, which will become the sun of a system.

Conceive now in space a vast gaseous mass! It rotates. Our earth is flung off from a center which will be our sun. Before rounding into a globe this world was a dark, whirling, misshapen expanse of nebulae. How accurately described by our Bible is this black, dreary immensity in space! "The earth was formless and void, and darkness was on the face of the abyss".

The word *mayim*, in the seventh verse, means *clouds*. Although not so translated it has a similar signification in other parts of Scripture. But the Latin equivalent for clouds is *nebulae*. The Hebrew is not *moved* but *brooded*. Over the nebulous abyss was the Eternal Spirit, quickening life as a bird on its nest with the warmth of its breast. Penetrating those immeasurable midnight solitudes of rotating elements, presided an Almighty Wisdom infusing the potencies and possibilities of vegetable and animal organisms predestined to support man, and beautify our world, millions of years before its habitable conditions.

Having in the first verse of the Bible described the formation of the universe, and in the second, of our world, the historian proceeds to unfold the *order* in which all was created. Before this can be understood we must fix the meaning of the Hebrew word יום, translated, "day"; and it is most elastic in its signification. In its first use by Moses "day" may be a moment or an eternity. Light he calls "day". Where light is there is "day". An instant of light is an instant of "day" and an eternity of light is an eternity of "day". In its extent the word is indefinite. Next, we have "evening was and morning was, day one". According to the old and universal construction, here "day" was twenty-four

hours in duration. But afterwards the sun was made to rule the "day", which is therefore only part of twenty-four hours. And in the second chapter of Genesis Moses gives yet a fourth meaning. He extends the word to the whole period of creation, which Science assures occupied cycles. In Scripture יום, "day", may be a part or the whole of twenty-four hours; a life; a reign; an age; an era: an eternity.

In Mosaic history each "day" is a *cycle*. This is recorded in its beginning. Its creative work finished, the results may run on forever. Science makes clear what Augustine saw in mist. Yet, rising above the ignorance of his age, and the misinterpretations of the Church, his genius styles the creative periods, not the mere "diurnal vicissitudes of the heavens" but "ineffable days", "natures", "births", "growths", "solemn pauses in the Divine work"—general terms of mystic import, gropings after truth for which his times were not prepared, and which Science must discover before the Mosaic narrative of creation could be explained.

Here we may pause to consider the stupendous work of the narrator in Genesis. His, the description of the creation of a universe; of its original elements in the infinity and eternity of their combinations; of our earth with its light and atmosphere, and continents, its seas and lakes and rivers and oceans and islands and mountains; of its varied vegetable and animal life ascending into man of all the visible monarch; its illumination by sun and moon and innumerable stars sparkling through the solitudes of immensity. And Moses himself ignorant of those laws of atoms and worlds, it was reserved for Science to discover! He, with all mankind, believed he saw luminous bodies streaming forth their brilliant particles. Did not his eye behold lamp and moon and

star and sun emitting rays? He witnessed the heavens revolving around the earth. Our globe too seemed a flat continuity of surface. Yet in all this Moses and Humanity were mistaken. Light is not an emission, but an undulation. The sun does not move around the earth, but the earth moves round the sun. Our world is not a plain, but a globe. Having no guide but his sight, Moses had to accept the testimony of his eyes. Yet, in his narration, in no single word does he commit himself to his own false theory, which was a popular error in all ages, and in all races and in all regions until a recent period. However, the argument is more than negative. It has a positive aspect. Moses, in his histories was, indeed, saved from his own personal errors, and those of humanity. More! The truths of modern Geology and Astronomy alone explain his writings. *Science is the key to Genesis.*

Let us now trace in their order the *yāmim*—days, or cycles—of Moses.

The First Cycle of Creation

“God said—*אור*—Light be, and light was. And evening was and morning was: day one”.

Until within a half century the difficulty of these verses was insuperable. Always light had been considered particles emitted from luminous bodies. But in our first cycle light is *before* bodies. Particles presuming bodies could not exist previously to bodies. The Bible was express contradiction to a theory of light universally received. If opinion be right Moses is wrong. Moreover, the sun was believed to be the prime source of light. Yet in Genesis light existed three days before the sun. Then without a sun three *solar* days! Nor did evening and morning describe three solar

days. Of solar days they were only brief beginnings and endings. Ignorance made all mist and puzzle. Yet the old explanation was universally received, and absurdly impossible. Light is a luminiferous ether pervading the universe. More accurately, this Photogen is—*Light-begetter*. Its undulations produce vision. Measured and tabulated, its waves seem proved facts. But in light are also heat and magnetism, and all the forms of electrical force. Science clears our sky, and is now speculating whether Photogen is not the ultimate of all elements into which the whole universe may be resolved—the sum and source of the all in matter, and the bond between it and mind. Its creation was the suitable beginning of the first Cycle Day. For ages it may have been advancing to the perfection of its solitary unmanifested glory. Times and seasons were left for Science to discover by those rational methods which develop and expand the intellect of man.

The command of God recorded by Moses was considered by the cultured ancients as the grandest specimen of the sublime. We recall our own boyhood, puzzled and delighted by the obscurities of Longinus. For his noblest illustration of the sublime in writing, this cultured genius turned from the Greek of Homer to the Hebrew of Moses. And its *ōr*—*light*—in the essence of the word exactly expresses the Photogen of Science. In the original of Scripture, once excepted, it has no plural, and in this single instance it is *poetically used*. Its indivisibility represents unity. Hence *ōr* is the opposite of *meoroth*, “lights”, employed by Moses to denote multiplicity in sun and moon and stars. Apart from bodies light had never been conceived. Before bodies it was deemed impossible. Yet, in Genesis, anterior to bodies, we have a word precisely describing

the Photogen of Modern Science, incapable of plurality, a symbol of unity; therefore intimating the indivisibility of that first created substance which induction may yet prove the ultimate of all matter, itself unseen, while robing the universe and revealing it to wondering intellect in its visible glory.

While "evening" and "morning" invert our modern conceptions of a proper beginning and ending of a day, and are only portions of the whole, yet in their order they well describe cycles commencing in a twilight immaturity and advancing through dawn to a noon of perfection. Photogen long existed without manifestation. Now, by the rotations of nebulous particles, it is first flashed into visibility. Science informs us that our own planets, with their satellites, were once flaming globes revolving about the sun, itself a central sphere of fire. In our system began a first day of light. And such may be the order of the universe. All through space are suns as sands and leaves innumerable. Science has photographed a hundred million. Many by their size and blaze would dwarf and dazzle our own king of day. Yet all together, in universal splendor, perpetuate and celebrate the Primal Light-Cycle of Creation.

Gross matter proceeding from pure spirit is to philosophy a puzzling conception. Matter and spirit seem irreconcilable entities. Yet matter and spirit, eternal opposites, are united in our own human personality. Accepting the fact, we can not explain the mystery. However, we are satisfied and gratified by the harmony of the order of Genesis in its prime manifestations from the causative Divine Spirit of matter as an effect in that subtle and refined and exquisite Photogen, suitably

and worthily first from God, and, in Scripture, made the visible symbol of His glory.

Nor, in the magnitude and munificence of scientific discovery, must we forget the benefits she amplifies and multiplies to intelligence. Billions of years since, in the evening infancy of that solitary Cycle, light was forming to be adapted to my eye, as my eye is now adapted to light. Incalculable ages ago light and eye were contrived for each other on mechanical and mathematical principles only accurately known within our own times. Separated by cycles, light and eye were embraced in the plan of an omniscient wisdom. Nor was the prescience confined to man. Not forgotten even a tiny insect glittering out its little hour! Ages before its use a beam was contrived to furnish light and heat to billions of beings, in quantity so exact that an infinitesimal mistake would have made vision impossible, and existence a failure, and the worlds uninhabitable. Down through illimitable time the Almighty planned to paint on the retina of my eye a picture no larger than my thumbnail, and image to my mind the beauties of the earth and the glories of innumerable worlds sparkling over the universe.

The Second Cycle of Creation

In interpreting Scripture Science gives us further aid. From a day of light we pass to a day of air—Cycle Second of Creation.

In explaining this period we are confronted with mistranslations arising from the imperfections of language. The Septuagint, *stereoma*; the Vulgate, *firamentum*; the *firmament* of our own Bible, imply *solidity*. Greek and Latin and English have a meaning foreign to the Hebrew. Its *רקיע* signifies simply *expanse*.

By it no solidity is expressed. The word accurately describes the atmosphere encircling our globe. Poet and Hebraist, Milton calls it "*expanse* of liquid air". To the Second Cycle-Day was assigned a long enormous work. Science lifts its veil, and shows its methods and results. For ages gases and vapors generated by its fires were diffused around our earth. A Cycle of tremendous energies reduced our atmosphere to its present condition. Our revolving globe carries round with it an aerial ocean. Change the proportions and gravities of its Oxygen, Nitrogen and Carbonic acid, and you bring death into every sphere of animal and vegetable life. Slight alterations of its present constituents would make a man a corpse or a lunatic. Ages before their existence air was adapted to the leaves of vegetables and the lungs of animals. Exquisitely delicate its mechanical and chemical adjustments to innumerable beings infinitely different in their organisms! By it the eagle breathes and soars. Wren and fly and limpet have their minute portions. Animal tribes enjoy what is necessary for successful existence. Requiring little, creatures in the abysses of the ocean breathe and swim with all they need. On the Alpine snow-line, and in the polar solitude, each struggling plant is not orphaned beyond a paternal care. All the glory of tropical vegetation, from the maternal atmosphere, is elaborated according to chemical laws instituted in the morning of our world, and now discovered by man who lives and works in the atmosphere he analyzes.

The Third Cycle of Creation

The Third Cycle-Day of Scripture is also explained by Science. Geology teaches us that the flames of our burning globe combined its elements into gaseous vapors.

Ocean succeeded fire. Earth was surrounded by mists and clouds. Volcanic forces push up mountains and sink valleys. Islands and continents are born. Fire and water battle for furious ages. Emerging from this chaos our world assumes the appearance we now see on our maps. And during this cycle, in the maternal soil of this primitive planet, are formed the seeds from which spring all vegetable life.

In the stupendous work of this Third Scripture Day Science reveals to us a far-reaching wisdom. Asia, and Africa, and Europe, and America, with Atlantic and Pacific isles, are not blindly taking shape. No earthquake heaves by chance the smallest coral reef that gems the ocean. For a purpose Alps and Andes and Himalayas pile themselves into heaven. Under pre-scient guidance glaciers curve graceful valleys amid encircling hills. In land and sea and air wild energies force and flame and freeze with design. Each atom does its appointed work. Law is supreme in chaos. Our world wisely shapes for man, its future lord. For his needs, after light and air, water must be provided. His ocean-reservoir covers three-fourths of his habitation. Yet no waste! All will be required for the vegetable and animal life of a world. But its water is brine, unsuited to our human wants. Evaporation solves the difficulty. From ocean the sun takes aloft his vapors which leave the salt below, so that the clouds drop distilled waters to vivify and refresh. Also this Third Cycle has in its view other necessities of man. It provides iron for his machines; coals for his homes and his factories; trees for his buildings and ships; gold for his currency; soils for his grains and fruits for his enjoyment; and thus furnishes and adorns his habitation ages before his existence.

The Fourth Cycle of Creation

Science depicts a time when planets were globes of flame revolving about the sun, then a blazing sphere. A period of water succeeds ages of fire. Our atmosphere is filled with mist and smoke, which hide the celestial bodies. While invisible they can not rule the day and night and fulfil their functions for signs and seasons, marking days and months and years. But in the protracted elaborations of ages a time arrives when the sky is no longer obscured by universal mist. The concealing curtain is withdrawn! What a glory begins with this Fourth Cycle! It reveals that central globe of light and heat which is to be the life of a planet teeming with inhabitants. Also moon and stars shine in their nightly splendors. Man now can live and rejoice in a beneficent universe. Sublime achievement for the Fourth Cycle! Its magnificent work Science alone explains. To construct our Park Conservatory required nice care. What to light a world! Supply must be enormous, regular and reliable. From poles to equator earth is to be carpeted and robed with verdure. Arctic pines and tropical vines alike look upward for life. Light and heat are needed for birds of every wing; fishes of every fin; beasts of every size and shape; while cosmopolitan man requires provision for minute and numberless wants. A million of miles in diameter, our sun-furnace supplies all its rotating globes. On our own planet each blade of grass has a paternal oversight. Meadow daisy and mountain laurel receive their portion. As they need, all animals draw life from the sun whose rays are joy and glory. About him rush his spheres without pause or interference, where the delay of a moment would be universal ruin. Whirling by imper-

ceptible forces, they are as stable in their effects as if they were pillars of the firmament. How inestimable their exactitude! I write the word *Neptune*! When my pen stops, that planet is at a certain place in its orbit. In one hundred and sixty of our years from that moment in which I finish his name, Neptune will be at the same point of revolution. His arrival is more precise than a scheduled train's at a depot. A planet knows no wreck, and we are not sure of a locomotive! And for man yon heavens form a clock. His celestial time-piece is more accurate than his terrestrial chronometer. Yet the former was designing when the morning stars were singing the anthem of their creation. Perhaps, like ourselves, their inhabitants set their watches and correct their almanacs and conduct their business, by observations of worlds sparkling billions of miles from the homes of the calculators.

The Fifth Cycle of Creation

With its provisions of light and air and water, with its suns and moons and stars in wheeling systems; with its infinite forces and sovereign laws; with its subtle chemistries and magnificent machineries, yet destitute of life, conceive the universe a sterile, boundless solitude! All then is waste of resource and vacuity of purpose. Hence even the creation of a seed capable of growth and motion was an advance, and a relief amid illimitable monotony. A blade of grass began a new era of stupendous significance. We may pause a moment to consider its wonders. How marvelous that trees and plants should be imperishable by self-production! A hickory from its nut! An oak from its acorn! A California pine from its pigmy seed! All the vegetable glory of a world in those insignificant germs of

the Third Cycle which were to robe and beautify a planet! It was for Science to reveal these wonders of soil and sun and air and root and branch and circulation and bud and blossom and fruitage. Yet all these are surpassed by our Fifth Cycle. With organism and vitality and reproduction, vegetables are rooted to a spot. To them is denied voluntary motion. Unconscious they sway to the wind which waves their limbs and leaves. Our Fifth Cycle rises to a life with intellect and will. By *choice* the bird spreads its wings and warbles its songs. It builds its nest with skill. It teaches its young with intelligence. It glows with parental love. Even the fly directs its own motions. With a purpose animalculæ whirl in a waterdrop. If we can not prove *evolution* of species from species, we yet discover a *progression* in which Scripture and Science can harmonize; and where man completes and crowns the glory of the Fifth Cycle by his perfection in the Sixth of the Sublime Mosaic history of the Creation.

The Sixth Cycle of Creation

I have studied protoplasm. I have examined Darwinism. I have reflected on the evolution of man from monkey. I have read and heard the sneers and jeers of those who make mock and scorn of the Scriptural history of the origin of our race. I am familiar with the imagery of Paradise Lost. I have seen the works of the masters of painting and sculpture—the Vatican Apollo; the Florentine Venus; the San Pietro Moses—ideals of masculine beauty and feminine grace. Yet, on its *proofs*, believing my Bible to be the work of God by means of inspired men, corresponding to this divine origin, for me it transcends all human genius in the

simple sublimity of its narrative of the creation of the father and mother of our race.

Adam from dust! From the hand of the Maker of the universe that first human form must worthily represent omniscience and omnipotence. It is then an ideal of grace and beauty and movement and power. A perfect human body! Not in stone, but in flesh! Instead of mindless, sightless, motionless sterility in marble, here we have muscle, heart, nerve, brain! Billions of life-building corpuscles, so minute as to be invisible until revealed to a future modern microscopist! Infinite and exquisite contrivance in mechanical and chemical relations to air and earth and sun, and only made known to the induction of thousands of years of subsequent research! Calculated laws of force and gravity by which the hand will grasp, the foot run, and the brain toil! Blind yet as death, in that eye of Adam are slumbering potencies of a vision which will soon scan earth and heaven, according to laws which his children will discover in dim and distant after-centuries! His stiff fingers will move with a pliant skill, to be educated in his remote descendants for the creation of steamships and locomotives and telephones and telescopes, beyond the dreams and achievements even of Paradise. His still ear will wake to the music of a universe. His sealed lip will open with the eloquence of truth and love. Each faculty and limb and organ will prove an instrument to beautify and rule a world.

Directly from a Divine artist lifeless Adam exceeds in grace and majesty all the ideals immortalized by the genius of a Praxiteles or an Angelo. But the supreme work remains impossible to human or angelic art. Breath of God creates the soul of man. Now stir in him appetite, desire, perception, passion, affection, imagination,

volition. King of all, Reason, wakes to find and adore its Maker. Behold completed a personal, conscious, inquiring, progressing manhood, approved by Him who created a Phidias and a Raphael! Adam rises monarch of earth! Fit from his side, Eve! Her origin, a symbol of that love between man and woman which best pictures our supreme willing, affectionate devotion to Jehovah, Creator of heaven and earth! Reproduction in Adam and Eve, a glory surpassing that of sterile angels! Crown of world-work, behold two beings, responsive in body and soul, with inexpressible delicacy of adaptation; one and yet opposite; identical in interest and different in constitution; commingling lives without confusing personalities; fragility supported by a strength it increases; courage confirmed by tenderness; masculine virtue refined by feminine grace; two natures united to people Earth and Heaven with immortal posterities capable of everlasting progress!

And while Science interprets Scripture, she deepens and widens sabbatic obligation. Her splendid deductions, in the mild radiance of their eternal truth, are not dazzled by the lightnings of Sinai, which hallowed and enforced observance of a seventh day of rest for humanity. A few brief fragments of diurnal time no longer dwarf my views of the command of the Sovereign of the universe. Creation-Days now for me are *Cycles*. Billions of years impress my duty of sabbatic obedience, which has thus the seal of the Infinite and the Everlasting.

II.

CHRISTIAN SCIENCE.

Our age presents a strange spectacle. Amid its materialisms many most excellent and intelligent persons are ardent believers in physical miracles. Bodily healings, they claim, are at their command by supernatural power. We do not propose to sift the proofs of this faith. Our aim is merely to show the prime defects of the new cult considered *as a religion*.

Beneath our human nature is its sense of guilt. At the root of his being each man feels that there is something wrong. To this universal consciousness is the first appeal of any satisfying religion. In fear and impotency; amid change and death; awed by the vastness of the universe and the shadow of eternity, humanity, an importunate, erring mortality, cries, often blindly and stupidly, for Remission. Heathenism itself expresses man's need. Over earth and time she erects her altars. She gives life for sin. Her knife and fire destroy animal property for atonement. Mortal fear overcomes mortal greed. Rivers of blood flow in propitiation. Flames of sacrifice have made lurid our world. They indeed witness a blind and pitiable superstition;

but they also lift the veil from human nature, and in its heart show an overmastering demand.

This universal want in man Christian Science overlooks in its zeal and search for bodily cure. The aim of its literature is not remission. I find only a professed system of physical relief, and not of spiritual restoration. This reverses Scripture. Our Bible assumes our guiltiness. It begins in conscience. It offers remission. It conforms thus to the nature of man. Moses founded his system on sacrifice, perpetuated through tabernacle and temple to Messiah Who, perfect in will and word and work, is a moral model for a universe, and Who saves us, not by his *character* but by his *blood*. Law and Gospel witness the necessity of blood for propitiation and remission. Blood feeds, and hence symbolizes, life. Pain is only an incident of life—a brief thrill, then a fading memory. Life is the transcendent gift, of which pain is an accident. The spot which marks the end of life we view with awe. One red drop, one mortal stain, one faint trace left by years will fix the eye and dwell in the soul. In fly and eagle, in ant and lion, in limpet and whale, life is that inscrutable power which impresses reason and excites imagination, and thrills sensibility, more than all the phenomena of a dead universe. Scripture follows nature and makes life propitiation. The Divine Lamb without blemish, expiring, suffered. Yet not his pain nor his perfection was his atonement. *This* was His *blood* as His life, given for man, and made of infinite worth by His Godhead. Hence, amid all its divisions, Christendom unites on Calvary.

To us who hold on conviction the old faith, the saddest spectacle of our age is this intelligent, respectable, hungering multitude, who, seeking relief from temporal,

transient human ills, follow wavering and glimmering lights, doubtful as ghostly luminosities fancied hovering over graves; and who are thus turned away from that restful and satisfying salvation that comes from the dying, risen, ascended and glorified Redeemer. We would call them back to Calvary. The humiliation of its Cross does not hide the glory. A dying man is our Incarnate God. In the last gasps of life He proves His sovereign Creatorship. Jesus expiring is Omnipotent. He veils the skies He spread and the sun He formed. He shakes the world, and rends the rocks He laid in her foundations. He opens graves and paradise, showing that His pierced hands hold the keys of earth and heaven. From His cross He parts the veil of the temple, while the priest, unconscious, is offering to Him as Jehovah the evening sacrifice.

The Supernatural, as transcending the natural and material, is as ineffaceable a factor in the Bible as is Remission of Sin. Let us turn to the writings of the oracle of Christian Science. Or we will enter a temple filled with anxious inquirers. The lecture gives us a clew to the cult. It occupies itself with the flesh. Are prayers for healing answered? Who present are witnesses to our miracles? Shall we use the surgeon's knife when our petitions fail? In amputations shall we resort to anesthetics? Interest is confined to the corporeal organism. Triumphs of supernatural powers are over a relieved tooth; over a rheumatic limb; over an aching and even a bald head; over nervous disturbances, rather than over desperate disease and dislocation. Our assembly fixes attention on the passing ills of the body, itself soon to be dust in darkness. Flesh and time absorb the hour. A cloud obscures the eternal. Amid all exercises an inevitable doubt spreads from

the temples of Christian Science bewildering as a mountain-mist.

Reliable faith must have infallible answer. If I can not by prayer restore a severed limb; if I can not relieve a deadly cancer; if I can not overcome a consuming leprosy, I can not be accredited with power over lesser ills. A limitation of my faith is confession of my impotency. Unable to cure all, I can be trusted to cure none. And able to cure all, I can stop death and make man immortal. Here Christian Science is confronted with all the analogies of nature and experiences of mankind.

Fossils in Laurentian rocks prove that cycles since minute millions died. Adam died; Noah died; Moses died; Prophets died; Messiah died; Apostles died; He who wrote "the prayer of faith saves the sick" himself died. Since, billions have died. From analogy we infer that for future humanity is reserved a universal doom. The dust of all the generations of man witnesses his impotency to eliminate disease, triumph over death and achieve his corporeal immortality.

But here arises a question far beyond the domain of Christian Science. Our inquiry takes a wider range. It is vital to our age: *What distinguishes Bible miracles from all other claims to supernatural power?* I will attempt a discrimination.

We have seen that Remission of sin is the prime gift promised in Scripture. Old Testament and New make it the root-fact in every human life. See Moses in the encampment of Israel! From Jehovah, Creator of the Universe, he offers, through priestly sacrifice, personal and national forgiveness. He commands pain and death and destruction by flames, of valuable animal property. No rational Jew will slay and burn his lamb on the

mere word of his fellow. Remission from Jehovah presumes attestation from Jehovah by miracle from Jehovah. Without proof of a Divine commission Moses would have been stoned for his offer and his ordination. Descending glory from the Almighty Creator on His tabernacle and temple visibly witnessed that *here* He remitted sin by faith in priestly sacrifice. Not thus attested by Himself the seat of His sovereignty in Israel would have been entitled to no more belief than shrines of Baal, or Isis, or Moloch, or Athene, or Venus, or Bacchus, or Jupiter.

Our Savior also promised Remission of sin. All the miracles of His ministry are signs and seals of His Divine authority. His supreme proof is His Resurrection. Here are opposed to Him the analogies of nature and the doom of humanity. A corpse made alive contradicts the established order of our world.

But life is a fact familiar as death. I prove it by my senses. Our metropolis swarms with busy millions. They live. How do I know? They move. Not like a corpse by external force, as those electric figures flashed into dazzling activities by a distant dynamo. Only motion from within proves life. When I see; when I hear; when I touch; when I taste; when I smell; when I walk; when I talk, I live. One voluntary lift of my finger is sufficient proof. A child knows whether its mother is alive or dead. It decides on the evidence of its senses. Society is based on our credence in the senses. Our banks, our railroads, our telegraphs, our telephones, our steamships would have no existence without the senses. Humanity would be an impossibility without the senses. Physical Science grounds all its discoveries on the senses, and thus harmonizes with Christianity.

On one single, simple proof to eye and ear and touch, Reason rests her faith in the Resurrection of the Redeemer. Doctrine may be inscrutable where evidence is plain. Deductions of Science must be certain although her truths exceed comprehension. As before a court and jury, our appeal is to visible, audible and tangible fact. If, after death, Jesus moved and spoke and ate, He lived. Apostles are His witnesses. Does their testimony convince my Reason? On my affirmative answer to that question depends logically my own faith in Christ as a personal Savior, and in Scripture as His divine revelation of Himself. And I can speak only for myself. For nearly sixty years I have tested the Apostolic witnesses by those principles of evidence I learned as a lawyer from Blackstone and Starkie and Greenleaf, and which I applied in the trial of causes before courts and juries. To my reason the proofs of their ability and veracity are convincing and overwhelming. To the testimony of the Apostles I add the words of our Lord, promising and predicting His own resurrection. I study His character and apply to Him every test that my reason can suggest. I compare Him with all the other billions of humanity. He alone is a witness without blemish. He alone conquers my reason, dissolves prejudice, and overcomes doubt. In Him the moral ideal of my race is my supreme trust, and I accredit Him when He asserts His own Resurrection. Outside my Bible, all other witnesses are found wanting in those infallible proofs which give the sole glory of immutable truth to the testimony of the Apostles, and our Lord.

But while these are the positive arguments convincing my reason, there is also a negative side of the question which should not be overlooked.

Distinguished modern philosophers affirm that nature is inviolable and miracles impossible. Admit these postulates, and Jesus never performed any miracles. If He *knew* that He never performed any miracles He was a supreme impostor. His recorded miracles are beyond our computation. Conscious of His impotency, each of His professed miracles is a *fraud*. The glory at His birth—fraud! The voice at His baptism—fraud! His conquered temptation—fraud! Bartimeus restored—fraud! Loaves and fishes multiplied—fraud! Lazarus risen—fraud! Transfiguration—fraud! Agony—fraud! Cross and resurrection and ascension, each stamped with fraud. Then from Bethlehem to Bethany Jesus a fraud!

But if nature is inviolable and miracles are impossible, and Jesus *believed* that He performed miracles, He is a supreme lunatic. We have in our Asylums deluded wretches who fancy themselves throned and sceptered over empires. Jesus claimed power not only over nations but over nature. He professed authority over billow and tempest; disease and death; earth and heaven. He asserted that He would raise humanity from the decay of the grave. He made Himself the Judge of our race, with title to award everlasting life and death. A man now with such claims would be consigned to an asylum. We thus see that Jesus was either an impostor or a lunatic, if it be true that nature is inviolable and miracles impossible. But when we examine the character of our Lord such a conclusion is absurd and monstrous. My keenest scrutiny proves Him an incarnation of Truth; the ideal of Holiness; the model of Righteousness for a universe and an eternity and an infallible witness on whose testimony I believe His Resurrection. And to this weight of evidence I add thousands of years

of prophecy embracing nations, interpreting history, and illuminating Messiah.

Here we have the supreme glory of the Bible miracles exalting them above all competition. My reason accepts them on the testimonies of my Savior and His Apostles. In Gospels and Acts and Epistles I study my witnesses. As a judge on his depositions decides questions of life and property, so I, in the records of Peter and John and Matthew and Mark and Luke and Paul, have before me all the evidence necessary for a legal opinion. Behind these are the Prophets. Above all is the immaculate and majestic Jesus. Other miracles supported thus I would believe. But my reason has found such marks of truth in my Bible only.

Graduated from college at the mature age of seventeen, I aspired to master Newton's *Principia* and La Place's *Mechanique Celeste* and the strange methods of Calculus. A year of study chilled my youthful zeal. I am as unable to demonstrate the Copernican System as to make the universe it explains. Yet I believe the principles of the Copernican System while my proofs are thin as air. How much stronger my reasons for my faith in Scripture than my acceptance of Science! My Bible is ever with me. I have its testimonies at my command. I can read and ponder and conclude. I have thus a faith in the Resurrection of my Lord more rational than my belief in the fundamental laws of the universe.

With the miracles of the Bible contrast human prodigies! Too often they bear the marks of ambitious and avaricious imposture. Tested by legal rules they prove fabrications of villains or delusions of visionaries. Bible miracles are evolutions of a venerable system extending through centuries, each performing its part in

authenticating revelation, each having its place, each like a stone in an edifice giving strength to the majestic temple of truth. After intoxicating the fancies of fanatics, and filling the pockets of villains and exciting the stare of the multitude, works of fraud and superstition pass away. Never do they become incorporated with the intellectual development of humanity. Miracles of the Bible live. Designed chiefly to attest Christianity they continue to enforce its moral system; to guide in spiritual experience, and illustrate and impress the doctrines of our salvation. They become emblems of faith and love and hope, musical in song and beautiful in art. Immortal, they inspire genius and symbolize the eternal.

In its proofs, we have said, Christianity and Science rest on the senses. Celestial facts come to Astronomy through the telescope. To the *eye* the spectroscope proves the unity of the universe. In retort and battery Chemistry utilizes touch and taste and smell. Geology, Botany and Mineralogy, with a sisterhood of studies, depend wholly on observation.

Christianity in her miracles anticipated the methods of Science. Through the *senses* the Almighty evinces His personal sovereignty of creatorship. He breaks the uniformity of nature that lulls into pantheistic stupidity, and interferes with that mechanism whose uniform perfection is an opiate to faith. Crown of all, He reveals His sovereignty of Remission by commanding earth and heaven from His Cross and in His Resurrection. In Jesus holiness is not a doctrine, but an incarnation. Immortality He makes a visible fact. Her types, her promises, her prophecies Christianity verifies to the eye in the person of Jesus. Her past, her present and her future she concentrates on a person. Her magnificence

of evidence in prediction and miracle, like a firmament of stars, she revolves about a person. Her salvation for soul and body she expresses in a person. All her celestial employments are inspired by a person crowned with the visible glory of Godhead, and sceptered over the universe He created.

When the canon of Scripture closed there could be never again proofs of miracles equal to its own. In all that followed must be wanting those marks of veracity found in our witnessing Lord and His Apostles. We descend from the best evidence possible to the infinitely inferior. We pass from the Divine to the human. We take our steps down from God to man.

But Old Testament and New promise a power transcending immeasurably the relief of mere bodily ailments. Our Bibles propose perpetual proofs of a vital energy to be exerted over human souls and lives which Christian Science overlooks. Jesus said that His Disciples should perform "greater works" than His own. He cleansed a leper. What could be greater? He opened the eyes of Bartimeus. What could be greater? He called Lazarus from the tomb. What could be greater? Transfiguration! Resurrection! Ascension!—What could be greater? I answer: Down to the end of time, the miracles of the Divine Spirit in the conversions of humanity. The aim of Christianity is not a physical healing of perishable bodies, but to beautify earth and people heaven with pure souls.

Lazarus came alive from the tomb—but he died. The eyes of Bartimeus were opened—but he died. Lepers were cleansed—but they died. Blind and deaf and dumb and halt and maimed were restored—but they died. Miracles of Jesus, necessary and mighty in attest-

ing power, were transient manifestations of His divine energy. In a few hours, or days, or years, His bodily restorations expended their results. The eye He opened; the ear He unstopped; the tongue He loosed; the flesh He cleansed; the corpse He made alive—these and all His mercies to the flesh ended in the corruption of death. Each was for that little span before a grave. *Our* work is eternal. Its subjects are not bodies, but souls. Its aim is not release from mortal pain, but spiritual preparation for immortal joy. Its end is everlasting salvation. We live now, not under a dispensation of sense, but of Spirit, transcending, as eternity time, all merely physical and transitory miracles.

Unfamiliar with ecclesiastical history, multitudes suppose many modern movements to be, as they claim, original. Two centuries after Christ errancies were ascribed to Scripture that might startle our extremist hypercritics. Before A. D. 231 the Clementines were written. Almost like the *Imitation of Christ* and the *Pilgrim's Progress*, these Dialogues attained a wide circulation. After two centuries of universal popularity they were translated by Rufinus from Greek into Latin. And they rose to their highest favor when disciples were tested by sword and flame in the martyrdoms of the Aurelian, Decian and Diocletian persecutions. Yet these Clementines teach "that Scriptures have joined to many falsehoods" and have "some true sayings and some spurious". They repudiate Old Testament prophets; ridicule Moses; insult John the Baptist, and scorn and discredit Paul. No hypercritic of our times has shown the same genius of picturing eloquence in ridicule of the sacrificial system. Hear their irreverent skepticisms! "Beware of thinking otherwise of God

than that He is the only God and Lord and Father of the righteous. If He hardens hearts, who makes wise? If He makes blind and deaf, who gives sight and hearing? If He commands pilfering, who administers justice? If He dwells in a tabernacle, who is without bounds? If He is fond of fat and sacrifice, who is holy? If He dwells in shadow and darkness and storm and smoke, who is the Light that brightens the universe? If He is pleased with candles and candlesticks, who then placed the luminaries in the heavens? If He comes with trumpets and shoutings and darts and arrows, who is the looked-for Tranquility of all? If He loves war, who wishes peace"? Voltaire himself could not exceed this scorn of the Clementines.

In Montanus we discover that exaggeration of physical miracles which now marks Christian Science. Under the New Testament temporary attesting signs were succeeded by abiding regenerating power. Yet as the life of faith and love and liberty became chilled into dogma and formalism and ceremonial, earnest men sighed for the freedom and purity of Apostolic times. They yearned not only for the Pentecostal conversion, but for the Pentecostal fire and the Pentecostal roar. Thus, like Christian Science, Montanism descended from Spirit to flesh and vanished in the mists of ages.

Humanity always and everywhere aspires to bodily restorations. The splendid Augustine's immortal "City of God" is spotted with credulity. Painful superstitions mar the eloquent Chrysostom, matchless in oratory, yet a magnifier of monstrous prodigies. Even Ambrose of Milan has clouded his name and fame as author of the "Te Deum", with suspicion of manufactured miracles. Relics of medieval healings piled together would out-top the pyramid. Thus Christian Science repeats the

old story of all nations and ages, but with a subtle wisdom hides fanaticism and promotes respect. *Science* implies induction, and *Christian* suggests sanctity; and under such a shrewd combination, adapted to our times, has flourished a movement remarkable as Gnosticism, or Manicheism, or Montanism.

Our Lord was Omnipotent. He could have healed humanity. He could have abolished disease, arrested death and closed the portals of the grave and turned earth from curse to paradise. He could have made hospitals useless, medicines needless, physicians patientless, and by a word accomplished for mortals that universal cure for which Christian Science builds her temples and lavishes her treasures. Yet how few our Lord relieved! Pain and death now rule our race. Why did not Jesus exert His omnipotence to abolish bodily ailment and corruption? Because He had an end transcendently wiser and higher and nobler. By the cure of the *soul* He sought immortality for the flesh. His trump of resurrection is to make our body ideal. When our world is spiritually prepared it will be transfigured into an everlasting perfection of bliss and glory. The wisdom of Jesus went to the root of the disease of our humanity. His diagnosis and His remedy evidence His omniscience. Promised Remission and His Spirit are His salvation for time and eternity. How stupendous His revolution in man! It makes childish Christian Science.

To illustrate His spiritual re-creation our Savior uses the sublime image of the atmosphere. It enfolds a world. In its vast circumference how mighty its invisible movements! Home of the tempest; birth-place of the cloud; seat of the lightning; yet for man a magazine of illimitable life! This quick, powerful, irre-

sistible universal air is a symbol of that Divine Spirit hovering over humanity with a regenerating energy infinitely and eternally superior to cures exerted on a body, which, like all vegetable and animal substances, will soon mingle with the dust of the earth.

Scripture subordinates time to eternity. Its clew to earth is discipline for Heaven. Where *that* thread slips our fingers our existence is a confusing and maddening and suicidal tangle in which multitudes are immeshed. The logical end—despair! In the hopeless darkness of this firmament the Bible sets its stars. Its apocalyptic thrones and crowns and harps and gems and gold in a magnificent celestial metropolis of the universe are symbols of everlasting glories and felicities. For a *veiled* future its discipline! Of my specific employments in the bright world beyond I am ignorant as is a child for the requirements of his vocation as a man. Like him my condition necessitates me to trust, and to leave my education for the eternal to my Father in the Heavens. All my prayers relating to my earthly life have an inevitable limitation. Wealth! It may be my curse. Reputation! It may swell my pride. Health! I may abuse it to destruction. What I deem bliss may be ruin. Pain may be my essential discipline for the everlasting.

But while promises for the earthly and the temporal are conditional, promises for the spiritual and immortal are absolute. Do I ask Remission? I have a promise. Do I ask Assurance? I have a promise. Do I ask Comfort? I have a promise. Do I ask Purity? I have a promise. Do I ask Victory? I have a promise. Like light and air each Promise is free and fitted to my practical needs. It would make me live right that I may die right. A flash of the cloud is not its symbol. Christianity is the tamed and applied

electric force. Wild and dazzling displays of the mystic fluid in the heavens are not so striking as the spectacle presented when the potent element is stored for domestic use and at our will propels a machine or illuminates a city.

Hundreds of years before Christ the Greeks knew that friction developed in amber a force attracting minute particles. That fact in *elektron* was the germ of discoveries and inventions now revolutionizing humanity. But how long in maturing to their present perfection! Ages elapsed. Down to our own times electricity was a toy, I remember it as a curious sparkling display in a college lecture-room. Often, it delighted a staring multitude. Thirty years since its engine was a plaything. Now the dynamo moves our world. Electricity heats and lights and drives and rules—creator of innumerable industries—and even talks beneath oceans and continents. Patient, painful, laborious, costly centuries have been required for these magnificent results. So we believe our race is preparing for a spiritual achievement transcending infinitely the brilliant physical triumph. The Promised Spirit will regenerate mankind with an energy more beneficent than electricity, and to an immortal health beyond the dreams of Christian Science.

III.

PANTHEISM, SCIENCE AND SCRIPTURE

Humanity in all ages has imaged and worshiped deities of its own manufacture. Nor was Polytheism inconsistent with culture. Babylon and Ninevah are now famous for their cuneiform libraries. Indeed, the little wedges on their tablets and cylinders formed a universal, international language. We have not yet surpassed the grandeur of the pyramids and the columned majesty of Luxor. Homer and Demosthenes and Thucydides are our models in style. Our ideal in Architecture is the Parthenon, a monument of idolatry, while annual explorations increase our admiration of the templed Forum. In the galleries of Rome and Florence the chief charm is in works of genius from artists who painted and carved and adored the gods of Olympus.

Yet it is also true that, as the ancient nations advanced in culture, philosophical minds seceded from Polytheism. It was first suspected, then rejected, and at last ridiculed, despised and abhorred. Thus the Pantheism of the few arose to battle with the idolatry of the many. The mind of man has always revolved in this monotonous circle. At the root of the difference between idolatry and philosophy is the question of

Personality. The Personality which Polytheism multiplies Pantheism extinguishes. It absorbs personality in a mystic evolution from nature. In old Hermes Trismegistus we see expressed not only a doctrine of Egypt, but also of Greece and Rome and India and China and Japan, and of our modern unchristian Science in every part of the earth—"Thou art whatsoever I am; Thou art whatsoever I do or say; Thou art all things, and there is nothing Thou are not". That is the universe is god and god is the universe. Pantheism is the grave of personality and obligation and accountability.

Now against both Polytheism and Pantheism Scripture is a perpetual protest. It denounces the many gods of idolatry, and asserts the personality and sovereignty and creatorship of the Omnipotent and Omniscient Maker of the Universe. The pronoun *I* in every page of the Old Testament and the New enforces the command of Jehovah and the promise of Jesus. "*I* will bless thee; *I* am thy shield and exceeding great reward; *I* am Jehovah thy God who brought thee out of the land of Egypt; *I* am the first and the last; *I* have formed thee; *I* have redeemed thee; *I* form the light and create darkness; *I* am the vine; *I* am the way; *I* am the truth; *I* am the life".

What does Science say? Does Science agree with Polytheism? Or does Science agree with Pantheism? Or does Science agree with Scripture? We propose to show the testimony of Science.

I begin with light. It robes creation. It reveals the beauties of earth. It unfolds the glories of heaven. Yet Light is impersonal. Not one ray of its splendors from the most brilliant of its suns, can say: "*I* shine!"

Gravity attracts worlds; unites systems; in a fellowship of motion binds together our universe. What a

force of the Omnipotent! Yet Gravity can not say: "*I cause these globes to roll; I wheel these suns about each other; I do this illimitable work with the exactitude of a mathematical formula!*"

Electricity plays an important part in our modern civilization. It propels our cars; talks for us around the globe; drives our ships; illuminates our cities and communicates through air over oceans between vessels miles apart. Yet Electricity, like Light and Gravity, is impersonal. It can not say: "*I flash; I speak; I propel; I illuminate*".

As with worlds so with atoms. Not a solitary molecule in our universe can use the personal pronoun and say: "*I exist; I combine; I control creation*".

Nor in our own bodies of flesh is the result different. My physical organism begins in an ovum which is matter. It comes into the light by birth, matter. It is fed by matter. It is matter in bone and muscle and sinew and heart and brain—all matter, only matter, and always matter—and, like Light and Gravity and Electricity and all the primal forces of nature, *impersonal*. So far Pantheism has the argument. Judgment would be in its favor if the court had no other witnesses. Our modern physicists and scientists and philosophers, dealing only with impersonal facts and forces see the universe as impersonal, and insensibly incline to the impersonal of Pantheism. It is thus without design that our material age banishes God from His own creation.

What accomplishes for man those stupendous results which Science boasts? What paints the picture; carves the statue; erects the edifice? What charms in music; thrills in eloquence; ennobles in literature? What rescues earth from barbarism, and fills it with beauty and comfort and refinement? Is it the hand? Is it the

voice? Is it the brain? No! We will show that it is the *soul* which makes art, creates science, delights in literature. *Soul* beautifies earth and reveals heaven. *Soul* discovers facts from laws, and triumphs in locomotive and steamship and telegraph and telephone and telescope, and gives man his mastery over the forces of the universe—*soul*, greater than light, greater than gravity, greater than electricity, greater than wheeling suns and systems, and yet a mighty inner world of power of which its possessor is blindly ignorant. That which searches all and knows all and conquers all is neglected by all. To the *laws* which give glory to the *soul* humanity is insensible. This *soul* is the forgotten witness we now introduce into court.

I examine Myself! Through my five senses I know the material universe. Of its existence my Perception gives me assurance and I have no other evidence. My Memory retains and recalls my knowledge, which I reduce to my command by its discoverable laws. Imagination combines my percepts into forms not in nature, ever soaring towards ideals transcending creation itself; while my Reason proves and classifies according to eternal truth. Appetites, desires, emotions, passions are the executive power of my inner self, driving me forward with thrills of joy or agony. Conscience sits my Judge, condemning and approving. Master of my soul is my all-directing Will. And in all thought, in all feeling, in all volition is my Consciousness of Myself as an ineradicable, causative, personal agent.

In material objects, known by my Perception, I find certain universal properties. Each has length; each has breadth; each has thickness; each has weight. Each I can reduce to inches and pounds. Not so my thoughts, my feelings, my volitions! In these I find not one of

the properties essential to matter. I can not measure my Memory by the yard; I can not reduce my Imagination to furlongs; I can not weigh Reason by avoirdupois; I can not square an emotion or cube a passion! I can not apply to Conscience a merchant's scales. Thinking and feeling and willing are eternal opposites, sheer contradictories of length and breadth and thickness. If properties differ their substances differ. To soul I can not apply the properties of matter, and to matter I can not apply the properties of soul. A tree think! A mountain feel! A star will! Absurd! Or a soul short! A soul long! A soul broad! Ridiculous! Matter perceive! Matter remember! Matter imagine! Matter reason! Matter conscientious! Inconceivable! Then, soul and matter are essential and eternal opposites and contradictories, united in one human personality in a way which so far' is to all our philosophy baffling, and possibly forever inexplicable.

Mr. Hume defines mind "to be nothing but a heap or collection of different impressions united together by different *relations*". And Mr. Mill says: "Mind is a series of feelings with a belief in the permanent possibility of the feelings". These writers make the soul a mere succession of ideas, and consequently the universe a mere succession of events. Having eliminated causality from man they eliminate causality from God. With causality they entomb *personality*. By this philosophy Hume and Mill bring back upon the world the old Egyptian Pantheism.

Admitting their premise their conclusion is inevitable. But in their definition of soul have they not omitted that in it which is most fundamental and universal and distinguishing? Am I a mere "heap" of impressions? Am I a mere "series" of feelings? Am I a mere "suc-

cession" of ideas? Are all these impressions and feelings and ideas united only by shadowy, uncausing and indefinite *relations*? For answer I again look into Myself! What do I find? I will start with this morning. When my eye opened to its light began my thoughts and feelings and volitions, innumerable as the rays of the sun which illuminate our world. For these my witness is my Consciousness. But does this testify only to successions in my mental movements? It assures me of infinitely more. Beyond perceiving, beyond remembering, beyond imagining, beyond reasoning, beyond feeling, beyond willing, it gives me the certitude of a fact which Hume and Mill ignore. To its witness of each operation of my soul it testifies that in each *I am its personal cause*. As rays from a sun-center, Consciousness proves to me that all my possible mental conditions radiate from myself, and can be expressed only by the pronoun *I*. *I* perceive, *I* remember, *I* imagine, *I* reason, *I* feel, *I* will. And when the soul acts upon the body this *I* is the language of humanity. Pantheistic scientists and philosophers and hypercritics can not accommodate their speech to their system, and with the common billions of our race are forced to say: "I see, I hear, I taste, I smell, I grasp, I move, I eat". Nor are their *feelings* exempted from a necessary condition of their existence. Hume and Mill and Hartmann and Schopenhauer and McConnell, with ordinary mortals, are compelled to terms of personality, and exclaim, "I love, I hate, I rejoice, I hunger, I thirst". And, passing into the regions of the masterful Will, they say—"I choose, I determine, I resolve".

In every possible act of body and soul we express ourselves by the *I* as a personal cause. We are driven to it by our constitution. It is a universal necessity. It

is witnessed by the language of mankind. It testifies the heart of humanity. Could all men in all nations and all regions voice their thoughts and feelings and volitions during any single day, their *I* would thunder over the universe and silence the dubious and incoherent utterances of all our skeptical scientific and philosophic and hypercritic and clerical Pantheists.

When a boyish collegian, I was charmed, almost transported, by Paley's "Natural Theology". Its arguments were vividly stated and unanswerably conclusive. Design in nature! It was painted to my eye. Every atom in the universe, by wise combination, was its witness. Personal Cause was implied, and hence not proved. This truth Paley supposed was involved in his conclusion. Late last century in Berlin Hartmann arose. He became, in his brief day, the oracle of modern Pantheism. He admitted, with Paley, design in the universe. He conceded also *will*; but denied *personality*. He thus swept away the conclusion of the old argument. The ground was changed. With Hume and Mill, Hartmann eliminated from nature the *I* as a *personal cause*. The answer to him is found in the whole scope of our argument and in the testimony of our humanity.

Our proof, however, is not yet exhausted. Here is an octogenarian who was painted in his infancy. Now he sees himself a boy in the antiquated daguerreotype. Then he beholds his photographed face and form as an all-conquering youth; as a battling man in the glory of his physical and intellectual power; and finally himself as old and feeble and wrinkled and tottering. Through all these stages of his life what contrasting changes—revolutions in thought, in feeling, in opinion, in character! Between infancy and age the differences are

overwhelming. Yet one indestructible attribute of the man has survived all the transformations in his body and his soul. Within his eighty years the universe has been one incessant whirl. Atoms have changed. Worlds have changed. All sentient beings have changed. Our shattered pilgrim in his personality has not changed. In terms of *I* he describes his whole life. In infancy, in youth, in manhood he is *I*. He is *I* in his last gasp. Should he live forever he will be *I* forever. Immortal his personality. Tear a man to fragments, blind his eye, blast his ear, destroy smell and touch and taste, reduce to idiocy or lunacy, and still identity survives. The personality of a maniac is acknowledged by the law, which guards his rights; and is testified by the very speech of humanity.

Amid all its triumphs Physical Science, insensible to a fundamental fact, ends in Pantheism. Matter, we have seen, I know by Perception and soul by Consciousness. Beyond Perception and Consciousness I have no evidence. Discarding Perception and Consciousness I have no foundation. I am a suicidal skeptic in an inexorable universe. Our modern materialists can give no reason for believing anything. Until they know and accept their own personality in all their mental and bodily acts, their whole mental structure is loose and trembling as a house on the sands of the ocean exposed to its cyclones. Before I can be stable in myself I must answer, not only the question, "Why do I believe in Christianity?" but also, "Why do I believe in *Anything?*" Agnostics are doubters because ignorant of the laws of their own minds. In matter they forget soul. Yet what knows and controls and utilizes matter? Soul. Then soul is first and matter last. We narrow Science when we include matter and exclude

soul. As soul transcends matter Psychological Science is superior to Physical Science. Psychological Science alone takes me down to the fundamental fact of my *personality*, and to those laws of belief which give assurance to opinion. I do not mean here the wild dreams of spiritualists; the absurd claims of impostors; the crude conceptions of an abused and ignorant public. True Psychology is inductive, founded on facts, deduced from observations, ending in laws; and is, therefore, the ultimate of all our knowledge, the "Scientia Scientiarum", and as far above Physics as the soul of man is above a star of heaven.

We have now come to the inference from our argument.

Does my Consciousness assure me that I am a person? Is my soul a cause? Am I indeed an *I*, in all I think and feel and will and do? Then I reason upward from myself to my Maker. Each effect must have adequate cause. How can an impersonal cause produce in me *personality* as an effect? How can an unconscious cause produce in me consciousness as an effect? How can the impersonal and unconscious as a cause produce anything but the impersonal and unconscious as an effect? If I am a conscious person, God is a conscious Person. The *I* in me proves the *I* in my Creator. Myself, the finite *I*, and He, the Infinite *I*, my Sovereign Maker!

Nor is this truth merely philosophical dogma. It revolutionizes all moral relations. To the impersonal and unconscious we can owe no obligation. Pantheism buries responsibility. And so does Philosophy with its Rule of Right. This she traces to the "Nature of Things", the "Fitness of Things", the "Good of our race and universe". Shadowy mental conceptions, in-

volving no idea of *duty*; and which leave every man to his own rule. Pantheism and Philosophy thus alike and together prepare the way for moral anarchy. But is God my Maker? Do I owe Him all? Is He an Infinite Person? To Him then, a Person, I owe allegiance as a person. The I in man feels obligation to the I in God; I, the finite, is responsible to Him, the Infinite. His Sovereign Will is now my sole law. To find it and to study it and to obey it, become my supreme duty. Science has brought me back to Scripture! Science argues from the personality in man to that Personality in God which is the foundation of Scripture. And in this Science not only harmonizes with Scripture but with the common sense of mankind.

The Personality of God, witnessed in every part of the Bible, has special and emphatic testimony in Moses. He was educated in the palace of Rameses the Great, monarch and hierarch. Priests were the teachers of the young Hebrew during forty years of his wonderful life. They unfolded to him all the occult wisdom of Egypt. Not unlikely they were educating the ward of the daughter-wife of Rameses for the crown of his vast dominion. From his youth Moses was familiar with philosophical Pantheism and popular Polytheism. In his palace priest-school he learned the creed of the one, and over the land he saw the shrines and altars and temples and images of innumerable deities. Center of all this idolatry, Apis, a disgusting bull, adored as a god! Opposed to Egyptian Pantheism and Polytheism were all the beliefs of Israel. Written traditions of Jehovah, Moses must have found among his people. These his masterful and inspired genius transformed into inimitable Genesis. In creation he found Jehovah as I; in Paradise, Jehovah was I; in the building and

floating and resting ark, Jehovah was I; covenanting with Abraham and Isaac and Jacob, Jehovah was I; to himself in bush, in plague, in sea, in cloud and fire; in wilderness and on mercy-seat and between cherubim, from shekinah, Moses heard constantly repeated, "I am Jehovah". More impressive and sublime than all, the words from the flame when Moses received the rod of his power!

"I am He who I am". Commission packed with personal pronouns. And all through the Old Testament, in promise and prediction and command, the prophets accentuate the same great fundamental and eternal truth. Jesus-Jehovah renews and repeats their testimony,—*"I am the Resurrection and the Life; I will come again and receive you to Myself; Where I am ye shall be also; I am He that was dead and am alive forevermore; I make all things new"*.

Scripture and Science but express the voice of humanity. Mr. Herbert Spencer attributes to a fish the consciousness Pantheism denies to God. If one fish is conscious, all swimmers of the sea are conscious. All birds of the air are also conscious. And conscious all the beasts of the earth. Men and angels too are conscious. Yea! Conscious the very animalculæ of a dewdrop. Yet we are told by our scientific and philosophic and hypercritic Pantheists, that He is impersonal and unconscious—the *Creator* of all—who moves the atoms, who revolves the worlds, who wheels the systems, who governs an infinite universe by mathematical and mechanical law; who fills it with innumerable personal and conscious intelligences, and is yet Himself an impersonal and unconscious stupidity, not knowing his own existence! I will accept their conclusion when I can believe that angels and cherubim and seraphim and

all terrestrial intelligences and celesial hierarchies are self-evolved from protoplactic jelly fish. But until that hour I prefer—with Scripture and Science, in protest against Polytheism and Pantheism—the words of my Creator, "I am Jehovah that maketh all things; I have made earth and created man upon it; I, even my hands have stretched out the heavens and all the hosts of them have I commanded".

IV.

DR. DRIVER AND HIS PSALTER

We will never forget the impression produced when, in the Union Seminary Library, we first examined the works of the hyper-critic masters. Acquaintance with Kuenen and Wellhausen and Briggs and Driver was an era in life. It was a revelation of the modern methods applied to Scripture. From a slight premise an enormous conclusion! Gigantic inference from pigmy speculation! Recklessness resembling that of scientists who from senseless and sterile protoplasm evolve the intelligence of an illimitable universe! Great scholars, in the retirement of their libraries, with no instruments but books, mending the Bible, and the Creation, and aspiring to rival Omnipotence by making something out of nothing!

Like a house of cards by a kick of boyhood, before this hyper-critic genius go down Rabbinical tradition, Jewish national belief, and proved historic facts. Moses in his Pentateuch gives place to shadows never heard of until these bold gentlemen were born. Joshua is a myth. David never wrote the Psalms ascribed to him by our Lord and by Peter and by Paul. Isaiah and Daniel are predictors *after* events, and the prophets gen-

erally blundering forgers and liars, and all with the approval of the Messiah! Hyper-critics sweep away the wonderful evidences which support Scripture as a divine revelation of Salvation; and in the wreck entomb its doctrines; and call on us to admire the firmament from which they have hurled sun and moon and stars. Some of the destructives would overturn the cross of our Incarnate God, which centers the universe for time and eternity. They forget that He is Judge as well as Redeemer, and guards His word with His malediction.

The pages of *The Parallel Psalter* were cut by us under the impression that it was another product of this wild hyper-criticism. We were mistaken. Prejudice colored our judgment. It bears slight mark of the Auriga who, a modern Phaeton, would drive his Oxford chariot over the ruins of a universe. We are glad to say that it is a work of patient labor, extensive scholarship, and conservative method; and a useful companion to our venerable Anglican Psalter.

Yet, while the book evinces great learning, it is wanting in critical acumen and in literary taste. Our erudite author lacks that poetical sensibility which could alone bring him into sympathy with the immortal bard whose verses are daily said and sung in every part of Christendom.

We will take Psalm xci. for illustration.

Dr. Driver.—“*He that dwelleth in the Hiding Place of the Most High*”.

Anglican Psalter.—“*He that dwelleth in the Defence of the Most High*”.

King James' Version and the English and American Revisions.—“*He that Dwelleth in the Secret Place of the Most High*”.

The Hebrew thus variously rendered is *sether*. It

may mean "Hiding Place", or "Defence", or "Secret Place". Each translation is scholarly. Which is preferable? We think that the Oxford Professor has selected the most objectionable: Hiding Place. A boy wants a hiding place for his play. A thief wants a hiding place for his plunder. Hiding Place has a vulgar and peurile association. It is also a temporary resort, not a permanent habitation. Yet our author makes the Most High dwell in a *hiding-place*. We prefer the translation familiar in the dear old Bible as read by our fathers in their morning devotions, and by our clergymen in the sacred desk: "He that dwelleth in the Secret Place of the Most High". Here, like Moses, we are brought within the veil, into the holiest, and abide in the Presence of Jehovah, Almighty Maker of the universe.

From Dr. Driver's "fastness" in the second verse and "trap" in the third, we turn with pleasure to the more euphonious "fortress" and "snare" of King James. Nor can we see why Oxford has changed the musical "shield and buckler" of the other versions for "buckler and targe"—the latter word harsh to the ear, hard to be sung, and absolutely obsolete.

Again, note verse 3 of this Psalm! "Engulphing pestilence". Is it possible? Can all the learning of Oxford from *Middebēr Kārvoth*, torture "Engulphing"? With no suggestion of "engulphing", the words mean *pestilence of ruins*, expressed in King James' by "noisome", whose former meaning is now obsolete, and by the preferable "deadly" of our English and American Revisions. An ocean "engulphs"; but not a "pestilence", imperceptible to sense and more subtle than the air through which it diffuses its invisible poison. Here Oxford seems to have violated taste and scholarship.

We would not like to hear the choir of Christ Church chant an awkward, unmusical word which does not express the Hebrew, and which offends at once the ear and the taste. Perhaps in his efforts to "engulph" Scripture Dr. Driver has contracted a partiality for the destructive term. However this may be, we must express our surprise that the University, in all its history the most distinguished for its classic culture—Alma Mater of Gladstone and Keble and Creighton and Lord Chief Justice Coleridge and Lord Chancellor Selborne, lawyer and poet—should have produced a learned Professor who supplants all previous versions of the Bible by a word which violates the original, and would, for all time, mar the music of our glorious Psalter.

V.

PROFESSOR BRIGGS AND HIS PSALTER

The laborious, minute and ponderous scholarship of our author is pathetic. Could erudition and industry qualify for his work few men would be better equipped for brilliant success. Practically his book is a painful failure. If possible to extinguish the divine fire of inspired poetic genius our Professor can supply the thick and dark and abundant quenching fluid. His exposition of the immortal Psalter, glorious in the light of God, reminds us of an ancient clay-wall piled around a magnificent oriental city in such a way as to exclude the greatest possible refreshments of air and sunlight.

Proof is the dread of hypercritics. Assertion is their life. Often so innumerable are their false and sweeping generalities that specific answer is difficult. We have now an opportunity to narrow the issue. The word *asaph* is found in most of the books of the Old Testament. It is an ancient, venerable and familiar Hebrew verb. Our author says that in Psalm xxvii. its meaning is "not earlier than the Maccabean period". Hence, for this glorious anthem, he infers an origin centuries after the Captivity! On his unsupported statement we

cannot accept this view. We question his accuracy. We challenge his scholarship. We demand his proof.

No poet has ever been so widely read and sung as David. This shows that his genius for sacred song surpasses all mortal gifts. He lifts us at once to Jehovah. And his piety glows like a sun. In his exposition mere learning resembles an aimless bat flitting blinded by the splendors of the day. Genius must interpret genius and godliness explain godliness. Otherwise, erudition, instead of help, is hindrance. The eventful life of the shepherd-boy whom valor crowned king, in its perilous and picturesque variety, is often the sole key to strains, which for ages, as no other, have taught and moved and exalted humanity. Each historic door unopened the hypercritic staggers on in his own darkness. As David voiced the soul of Israel so he expresses the heart of Christendom. Through the circuit of the centuries over earth, his Psalms salute the morning and the evening sun. Written under the shadow of the typical sacrificial system of Moses, now, in the noon-light of the Gospel, they celebrate the experiences of pious millions, amid all climes and races, who worship the prophesied, crucified and glorified Christ. To expound David demands transcendent qualifications, which must spring from mind and character and history. Woe to the man whose unhallowed feet profane the temple of Jehovah, and whose lips, untouched with the divine fire, would blast the faith of his humblest servant!

Let us then inquire whether Dr. Briggs has those *personal* gifts indispensable to a commentator of the Psalms of the Son of Jesse.

1. We will examine our author as a Professor Training Presbyterian Clergymen.

Whatever legally and technically the creed and claim

of the Seminary of our Professor, its chief purpose is to educate students to be ordained as Presbyterian ministers. During its annual term, daily, Dr. Briggs meets young gentlemen who are to subscribe the Presbyterian Confession, preach in Presbyterian pulpits, and live and work and die amid Presbyterian people. Yet for his heretical departure from Presbyterian standards our Professor has been excommunicated from the Presbyterian Church by the Presbyterian Assembly, which is surpassed in learning and piety and judgment by no religious body in Christendom. Before the world that verdict stands, despite Episcopal ordination based on a hasty and regretted recommendation by our standing committee and its esteemed and venerable head. How must students regard such a teacher? Often with a doubt; sometimes with a smile; slyly with a jest. But relations so false influence beyond the lecture room. They affect a man's whole character. They cloud his intellect. They blunt his sensibility. A delicate spiritual instinct should be the breath of the life of a commentator of the poet-prophet so profound in confession, so insistent on uprightness: so soaring in piety, so sublime in worship.

2. We examine Dr. Briggs as an Episcopal Clergyman.

Four characteristics distinguish his *present* Church:

(1) It admits to its pulpits only ministers in the apostolical succession. (2) It restricts to Baptism regeneration by the Holy Ghost. (3) It proclaims a Christian Priesthood. (4) It administers Eucharist but to those confirmed by its Bishops:

As may be inferred from their Greek originals, the contradictory of Episcopalianism is Presbyterianism. What Episcopalianism with its bishops asserts, Presby-

terianism with its elders denies. In the four characteristics named, Episcopalianism and Presbyterianism are essential and eternal opposites. Yet to both these antagonistic organizations Dr. Briggs is committed. As a Professor he is honorably engaged to defend Presbyterianism, and as a Clergyman he is solemnly pledged to teach Episcopalianism. With monotonous elevation and depression we conceive his lecture-room an ecclesiastical see-saw. When Presbyterianism goes up, Episcopalianism goes down. Professor and Clergyman are irreconcilables. Theologically Dr. Briggs wars with Dr. Briggs. Ceaseless airy mutations are not congenial to the study of the song-worship of the Psalmist whose inspired anthems soar into the liberty of the glory of the sunlight of assured faith in the presence and promise of Jehovah.

Dr. Briggs Denies the Biblical Moses

He says that the laws and institutions of the Jews, civil, religious and domestic, were not given in the wilderness, "but are now seen to be the development of the experience of Israel during the centuries of his residence in the Holy Land. It would be absurd to ascribe the elaborate Pentateuchal code to the Israel of the Exodus".

But the Bible of our Professor asserts the reverse of the book of our Professor. It tells us that the Hebrews were delivered from Egypt: by pillared cloud and fire led through the sea: given by Jehovah the ten commandments on Sinai: and records the directions for the Tabernacle, its erection, and acceptance by a descending divine glory. Without proof, on his mere word, our Professor sweeps away the Book of Exodus. Leviticus too he affirms was not a communication in the wilder-

ness, but a development in Canaan. What says itself? It records the place, region and period of its revelation. The Place: "Jehovah called unto Moses and spake unto him out of the tabernacle of the congregation". The Region: The last verse of Leviticus informs us that—"These were the commandments which Jehovah commanded Moses for the children of Israel in Mount Sinai". The Time: Before Israel left the wilderness on its march to Canaan. Nor less specific is Numbers! The book begins—"Jehovah spake unto Moses in the *Wilderness of Sinai*, in the tabernacle of the congregation, on the first day of the second month in the second year after they were come out of the land of Egypt": and it ends—"These are the commandments and judgments which Jehovah commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho". Thus Numbers, commenced in the wilderness of Sinai, was completed before the entrance into Canaan. Deuteronomy is equally express. Hear its first verse: "These are the words which Moses spake unto all Israel on this side of Jordan in the wilderness". From the call on Horeb to the death in Moab, through Exodus, Leviticus, Numbers, Deuteronomy, in scores of places, we have the words—"Jehovah spake to Moses". Here then is the difference between the Bible of our Professor and the book of our Professor:

Bible—A Revelation.

Professor—A Development.

Bible—Given in Wilderness.

Professor—Growth in Canaan.

Bible—Written by Moses.

Professor—Written after Moses.

Bible—A Divine Command from Jehovah.

Professor—A human work like the American Constitution.

Bible—Direct from God.

Professor—Direct from man.

Hence the distance of Professor from Bible is the distance of man from God.

Thus Dr. Briggs entombs four books of Scripture he vowed as an Episcopal Clergyman he would believe and defend. He does more! He makes them forgeries. He stamps them lies. He exposes them to scorn. Denying the Biblical Moses he gives a mutilated substitute all infidels rejoice to accept. Ingersoll presented nothing they esteem better.

The call of Moses! The deliverance from Pharaoh! The passage through the sea! The Law from Sinai! The Tabernacle modelled and consecrated in celestial splendor! The cloud and fire! The rock and manna and serpent! The countless revelations from Jehovah! Miracles of love and power from Egypt to Canaan, ascribed to Almighty God, authenticated by prophets, extolled in the Psalms, confirmed by the Apostles, accepted by the Universal Church, sacred in the hearts and homes of Jews and Christians,—*all* are falsehoods, if we believe the assertion of our author in his Study of Holy Scripture.

Dr. Briggs Denies the Biblical David

Hypercriticism is a mental phenomenon. Its cause is natural constitution. In all its disciples there is a defect in the logical faculty. Often hence the plainest argument finds no response. To the blind we can not interpret the blue of the sky, or to the deaf the roar of the ocean. As an Athanasius from Arius, as Augustine from Pelagius, so differs a Bishop Lightfoot from a

Dr. Driver. The genius of Hypercriticism is revealed in the statement of our author, that textual examination is the "*only*" way to "reliable evidence". Yet experience proves that nothing has ever led to more absurd and monstrous errors. Literary criticism is a byword of uncertainty. For nineteen centuries a Latin inscription staring from a frieze on the Pantheon misled all archeologists. Psalmanazar made a fortune out of a lying history of Formosa. Lucas sold for large sums more than twenty-five thousand forged letters, many of them endorsed by the French Academy of Immortals. Young Ireland deceived his father, a lawyer, who persuaded the most celebrated critics that a play by his son was a work of Shakespeare. The puzzle of Junius has never been solved. Chatterton imposed on literary London, and McPherson cheated cultured Edinburgh. Even our modern Lanciani, supreme in Roman antiquities, was beguiled by the fib on the Pantheon. Yet excluding all other light, Hypercritics grope and crawl and stumble amid obscure and conflicting texts, confused by the raw mists of their own learning.

For proof we return to the book of our author.

Prefixes attribute seventy-four Psalms to David. The remainder have an uncertain origin. A few have peculiar sacredness because in the text of inspired Scripture they are referred to the poet-king of Israel. Of these some are not only anthems of worship, but prophecies of Messiah. As a witness of our Lord each is holy as an altar of his temple. To undermine its authority is like a profane touch to the ark of Jehovah. The most sacred Messianic text is not reached in the present volume of Dr. Briggs, but it is embraced in his obliterating methods. As he has assigned Psalms attributed to David by Peter and Paul to the times centuries after, we

infer that the prophecy of our Lord, by Himself ascribed to His royal ancestor, will by our author be referred to similar periods.

We pause to remark that all these revolutionary changes have been made without a semblance of proof. For two centuries the hypercritic magazine has been storing its weapons. Where is Strauss? Where is Baur? Where is Renan? Where is Wellhausen? Where is Kuenan? Where is Driver? Where is the whole formidable army with its irresistible equipment? Surely from such magazines of learning our author should have found *one* argument. If *he* has, *we* have not. He gives us the results of his textual investigations: but no *proofs*. It is to be hoped that his International Commentary successors will be more liberal in argument, and assume no pontifical authority.

Now we will proceed to give the evidence on which we believe the Psalms, referred by inspired Scripture to David, had him for their author. As representing all, we will select specially—the Second, the Sixteenth, the Eighteenth, and the One Hundred and Tenth.

(1) The Jewish Church universally ascribed these Four Psalms to David. What a sublime work to fix the canon of the Old Testament! Yet for this we are indebted to learned Hebrews: men for ages eminent in erudition; devoted to the purity of the sacred text; Rabbis in schools of superlative excellence; generation after generation giving their lives to Scripture! Even the affixes to the Psalms must have been subjected to their scrutiny, and are to be weighed as evidence.

(2) The Apostolic Church universally ascribed these Four Psalms to David. Who gave this opinion authority? Men chosen by Christ as His witnesses and promised by Him the guidance of His infallible Spirit.

(3) The Patristic Church universally ascribed these Four Psalms to David. To whom are we indebted for the Canon of the New Testament? To Greek and Latin Fathers. Men nearest the time of Christ perpetuated and confirmed the Hebrew tradition.

(4) The Medieval Church universally ascribed these Four Psalms to David. Its ponderous learning was not critical, but its spiritual instincts are more reliable than the crude and proofless and destructive generalizations of modern Hypercriticism.

(5) The Universal Church since the Reformation has ascribed these Four Psalms to David. Greeks, Latins, Anglicans, Protestants, unite in testimony. Is it said there are exceptions? Yes! Unitarians and Universalists and Hypercritics. But if they are represented by the Commentary of Dr. Briggs, on no ground of solid argument. To our author and Dr. Driver and Dr. Peters and Dr. Batten and Dr. Paton and long lists of European and American International Commentators, we oppose the names of Luther and Calvin and Melancthon and Edwards and Hodge and Burgon and Alford and Westcott and Lightfoot.

(6) Scripture ascribes these Four Psalms to David.

The Eighteenth. — 1 Samuel xxii. — “And DAVID spake the words of this song in the day in which Jehovah had delivered him out of the hand of all his enemies, and out of the hand of Saul”.

The Sixteenth. — Acts ii. 25. — Peter said — “For DAVID speaketh concerning Him, I foresaw the Lord always before my face”.

The Second. — Acts xiii. 33, 36. — Paul said — “As it is also written in the Second Psalm, Thou art my son this day have I begotten Thee. — For DAVID after he had served his own generation fell asleep”.

The One Hundred and Tenth.—In Matthew xxii. 41-46, our Lord speaks:—"While the Pharisees were gathered Jesus asked them, saying, what think ye of Christ, whose Son is He? They say unto Him, Son of David. How then doth DAVID in spirit call Him Lord, saying, The Lord said unto my Lord sit Thou on my right hand till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word".

In the commentary on Psalm xxii. we have proof of hypercritic methods. Jesus dying quotes it on the cross. John tells us that it was "fulfilled" as "Scripture", and was hence *Prophecy*. It is, therefore, a vivid predictive picture of the crucified Messiah which could only have been painted by the Holy Ghost, and as such it is consecrated in the heart and worship of Christendom. Nothing in the Old Testament so powerfully confirms faith in the New. As *Prophecy* this Psalm in all ages since Christ has been hallowed by the Universal Church. What does Hypercriticism say? To reverse the faith of Christendom what *proof* has Dr. Briggs? Hear him! "We cannot think this *prophecy*. The reference to a historical situation is unmistakable". With a pen-stroke this man would ink into blackness the glory of the Holy Ghost!

This treatment of the Holy Ghost of the Old Testament is not surprising when we see all that our author says of the Holy Ghost in the New. He teaches that the disciples at Pentecost "Spoke not in a foreign language, but in the ecstatic, frenzied, unintelligible spiritual speech of which Paul tells us in the first Epistle to the Corinthians". Here again we notice the abyss between his Bible and our Professor. It seems a chasm of the blackness of darkness.

Bible—"As the Spirit gave them utterance".

Dr. Briggs—As frenzy gave them utterance.

Bible—"Every man heard them speak in his own tongue".

Dr. Briggs—Every man heard them speak ecstatic jabber.

Bible—"We do hear them speak in our own tongue the wonderful works of God".

Dr. Briggs—We do hear them speak unintelligible spiritual jargon.

While the Holy Ghost crowns the Apostles with fire and baptizes them with power, these witnesses of our crucified and risen Lord talk like idiots! So teaches the leader of our Hypercritic Commentators! Let Christendom adopt his emendations of his Bible, and it will speedily eliminate the Holy Ghost from its Creed, and Pentecost from its festivals.

Why do Hypercritics select the time of the Maccabees as a period of Psalms? Most strangely here all presumptions are against their device. Bloody wars stifled the voice of song. Heroes fought for existence. Patriotic battle was stained with cruel carnage. We ask Dr. Briggs for the name of *one* poet in that stormy age capable of writing a single Psalm. Do Hypercritics suppose that gifts of genius are common as their own inventions? There was but *one* Homer; *one* Virgil; *one* Shakespeare; *one* Milton! And David! Is he less illustrious than the crowned kings of profane verse? If the works of Drs. Driver and Briggs represent the average International Commentator, it would be easy to furnish many firmaments with galaxies of *such* nebulosities. But David is a sun in a different sphere. He shines in an incomparable glory. But once in our world's history has the Almighty seen fit to create a

human orb of such immortal splendor. It can not be blotted from the firmament!

Dr. Briggs Denies the Biblical Christ

He who brands as forgeries Exodus, Leviticus, Numbers and Deuteronomy, will not spare Genesis. Each hypercritical spade-worker digs a grave for the Pentateuch to entomb Moses. Human reason can not credit lies. If the condition of salvation is belief in falsehood I shall be damned forever. When Christ taught, the Pentateuch existed in Hebrew and Greek; was familiar in Targums; was expounded in synagogues; was unfolded in schools; was in the homes and hearts and memories of the Jewish People. Invariably it was ascribed to Moses. Did our Lord regard its author as a myth, or his work as a forgery? He whom in his creed our Clergyman-Professor calls "God", "very God of very God", "by whom all things were made"; Teacher and Savior of Israel; surely knew whether the Pentateuch was a lie imposed as truth on the flock for whom as their "Good Shepherd" He was about to die! Jesus spoke of the "writings of Moses" in a way all his people understood. Jesus said that He came to fulfil the Law of Moses. Jesus in His Temptation quoted Moses. Jesus ordered sacrifice according to the commands of Moses. Jesus at His Transfiguration talked with Moses. Jesus in His Eucharist incorporated the Passover of Moses. Jesus dying conformed minutely to the sacrificial appointments of Moses. Jesus risen expounded Moses. Jesus made belief in Moses a condition of faith in Himself. Let Dr. Briggs present to his students *his* forged, mutilated and incredible Moses! Belief would be impossible. Yet to reject Moses is to repudiate Christ. So says our Lord Himself! Thus in his own

lecture-room our Professor erects impassable barriers between his students and their Savior. Having a mission to improve Scripture, let him also mend creation by turning it back to chaos! Such is the fatal tangle in which Hypercriticism would involve the Gospel of Everlasting Life! Such is the net of contradiction it weaves around the Bible! Such is the inextricable maze of doubt and darkness and despair into which our International Hypercritic Commentators would lead the Church of the living God!

But no! There is hope! Out of Anglican and American ports we see emerging a brave fleet. It is manned from stoker to admiral. Music peals, banners fly, crews exult in promised victory. Over each mast-head floats a streamer with the inscription—INTERNATIONAL HYPERCRITIC COMMENTARY. We wish no wreck from storm or battle—no wound even to a powder-monkey. Towering from mid-ocean we behold an ETERNAL ROCK crowned with a sun. In the Everlasting Light that splendor typifies may our youthful navy reverse its course; throw overboard its charts, its ordnance, its pennants, its libraries; take the old untorn Bible for its compass; blazon its banners with Salvation, and with us fight sin and Satan and make universal over earth the Kingdom of our God-Savior Jesus Christ!

VI.

PAGAN AND CHRISTIAN ROME IN THE APOCALYPSE

The ancient Oriental world was often taught by picture. Before the portals of Assyrian palaces gigantic winged bulls with human faces warned monarchs that strength, swiftness and wisdom alone preserved empire. In Egypt obelisks, temples and pyramids were hieroglyphic histories. Animals symbolized the divine attributes. Largely the Old Testament is a system of types. Prophetic pictures of Daniel and Ezekiel took color from their Assyrian environment. We have in the Gospels the Lamb as an emblem of our Redeemer, and a Dove, of the Holy Ghost. Empires are symbolized in the prophets by lions, bears, leopards, eagles; and also by sun and moon and stars. Deluge and eclipse and earthquake denote destructions of nations. All these images are combined in the Apocalypse with a variety and sublimity suitable to the close of the Book of God.

John informs us that an angel was commissioned to tell him what he saw and heard. The divine messenger had been on earth a brother-prophet. He came to the exiled Apostle in Patmos in the reign of the tyrant Domitian. Before the eye or mind of John this angel

brought a succession of pictures. In themselves these seem grotesque, bewildering and absurd. But we are informed that they are prophecies of historic events, and are given, not to puzzle, but to instruct. Felicity is promised to their intelligent interpretation.

Warning precedes prediction. It is addressed to seven Asian Churches imperilled by Judaism and Paganism. To them apostasy meant extinction. The angel begins by unfolding a divine panorama. Startled by a trumpet-voice, John sees an image of his Savior—not in His earthly humiliation! Jesus appears in the majesty of Incarnate Godhead prepared for judgment! He is clothed with splendor, and girdled with gold. He holds seven stars. He has in his mouth a sharp sword. As burning brass his feet; as flames his eyes; as the sun his face. White his head, and his voice the sound of many waters. Before this awful Christ John falls as dead. The Judge then speaks as Jesus: "Fear not! I am the first and the last: He that liveth and was dead; and behold I am alive forevermore!"

Our aim is now *historical exposition*. We will not, therefore, dwell on the fearful and faithful apocalyptic warnings to the Churches. With terrific threats, what promised rewards! Only to conquerors! The tree of Life in Paradise! Over the second death, victory! The hidden manna and hospitable stone! Power over nations with the morning star! White raiment of immortality! A temple pillar with the name of God! Seat with Christ on the throne of His universe!

A preparing imagery introduces prophecy. The angel shows John a throne in Heaven. It is the seat of the Sovereign of all, brilliant as jasper, scarlet as sardine, encircled by an emerald bow of Mercy and terrific with the lightnings and thunders of Justice. Types of

Holiness, seven lamps flame over a crystal sea. Clothed in white and crowned with gold, twenty-four elders represent the Patriarchs of the Law and the Apostles of the Gospel. Filled with eyes, indicating intelligence, four life-creatures—*zōa*—unite in ceaseless worship. An anthem of creation precedes the song of redemption—“Thou art worthy, O Lord, to receive glory and honor and power. For thou hast *created* all things and for thy pleasure they are and were *created*”.

Mingling with saints and angels, who are these Life-Creatures? They had been *men*. In the next Chapter they cry—“Thou hast redeemed *us*”. Hence they represent human spirits in Paradise. We see in them images of our celestial and everlasting ideal of holiness. The faces indicate the courage of the lion, the gentleness of the calf, the wisdom of the man, and the loftiness of the eagle.

Now the angel exhibits to John a book with seven seals. It resembles an ancient parchment-roll and is held by the enthroned Almighty Maker. This book contains the prophecies we are about to explain. For its interpretation earth and heaven are challenged by the angel. In the universe none is worthy even to look upon the roll. John weeps in disappointment. An elder speaks comfort. Now appears a “Lamb as it had been slain”. Yet, standing, it lives! It had died, and risen, and will interpret. Creation bursts forth into adoring ecstatic song. We have the key to the Apocalypse—Jesus our Incarnate God; our Human Brother; the crucified and glorified Savior!

I.

The Apocalyptic Prophecies begin with a series of images that symbolize the agencies which overthrew Pagan Rome.

1. *Interpretation of Seal First*

"I saw, and behold a *white* horse, and he that sat on him had a bow, and a crown was given him, and he went forth, conquering and to conquer" (ch. vi. 2).

Seal First is opened by the Lamb. In a voice like thunder a life-creature cries—"Come and see". Soon after the vision of Patmos the tyrant Domitian died. In a few years the Antonines succeeded to the empire with a prosperity the historian Gibbon paints as the ideal of human felicity. Conspicuous in the triumphs ascending the Capitoline Hill and in those climbing Monte Cavo to its Latin temple, was a *white* horse, which thus became an emblem of victory. The apocalyptic rider is a crowned conqueror going forth to more splendid dominion. Yet in his hand a prophetic menace! He grasps a *bow*! Not a Roman sword or javelin! The bow was a *barbarian* weapon. Even the Antonines were forced to employ the barbarian to defend the empire. Eventually the barbarian bow triumphed over Roman sword and javelin which had conquered a world to imperial domination.

2. *Interpretation of Seal Second*

"And there went out another horse that was *red*: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (ch. vi. 4).

Prosperities of Flavians and Antonines were followed by desolating intestine wars. *Red*, like blood, now colors the symbolic horse. His rider holds, not a barbarian bow, but a Roman sword. With their own weapon Roman fought Roman. Hired Goths and Vandals and Britons, often in command, terrified the em-

pire, and bestowed the imperial diadem. East battled West, and North slaughtered South. The divine eagles saw their legions killing one another. In a vivid sentence the Second Seal depicts these suicidal wars. Once nineteen candidates contended for the purple. Reeking with Roman blood, barbarian slaves and peasants wore the crown of the world, which Julius and Augustus dared not assume.

3. *Interpretation of Seal Third*

"I heard a third life-creature say Come and see. And I beheld and lo a *black* horse, and he that sat on him had a pair of balances in his hand; and I heard a voice in the midst of the life-creatures say, A chenix of wheat for a denarius and three chenixes of barley for a denarius, and see thou dost not in justice—*adikses*—the oil and the wine" (ch. vi. 5, 6).

Rome wasted the world with merciless exactions. Oppression in the provinces fed the luxury of the capital which effeminated the empire. Europe and Asia and Africa were robbed by a monstrous greed, always clamoring and devouring and unsatisfied. Plunder made more ravenous the appetite it sought to gorge. Excessive tribute cursed Rome to ruin. Hence the warning sign of this Third Seal! Wheat and barley and wine were life-necessities, and tempting, therefore, commercial greed where equity demanded a fair price. Balances signify that oppressors will be weighed in the scales of the Almighty Justice. *Black* is the prophetic emblem of funereal woe. Tyrannical exactions will be punished, and Rome buried under the wrecks of her dominions.

4. *Interpretation of Seal Fourth*

"And I looked and beheld a *pale* horse, and his name that sat on him was Death, and Hades followed with him; and

power was given him over the fourth part of the earth, to kill with the sword and with hunger and with death and with the beasts of the earth" (ch. vi. 8).

Cruel oppressions, remorseless taxations, corrupting luxuries were followed by devouring wild beast and desolating pestilence. Ghastly famine wasted the world. Humanity groaned under its calamities. From Hadrian to Constantine History pictures this terrific seal.

5. *Interpretation of Seal Fifth*

"I saw under the altar the souls of them that were slain for the Word of God and the testimony which they held. And they cried with a loud voice: 'How long, O Lord, holy and true, dost Thou judge and avenge our blood on them that dwell on the earth'!" (ch. vi. 9, 10).

Under Nero occurred the first great outburst against Christianity. Charged with firing Rome, martyrs were torn by dogs and burned as torches to light the tyrant's Vatican gardens. A decree of the just Trajan legalized persecution. Decius enforced the worship of gods by imprisonment and torture. The imperial philosopher, Marcus Aurelius, kindled even more destructive fires. Urged by Galerius, the moderate Diocletian let loose the last tempest, which was exhausted by its own violence. From Nero to Constantine myriads perished. Their blood cried to Heaven. Pagan Rome must answer for her murdered martyrs.

6. *Interpretation of Seal Sixth*

"And, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand"? (ch. vi. 12-17).

The Roman emperor was esteemed a god. He was called divine in life, and worshipped after death. Shrines and altars and temples were consecrated to his memory. A vile Nero was an imperial divinity! The tyrant Domitian was saluted—"My Lord and my God"! Over a conquered world these blasphemies followed the victorious Roman eagles. But the crucified Jesus triumphed! His cross hurled down thrones and altars. Temples of Paganism fell; its priesthood was scattered; its magnificence obscured. On the throne of the world, crowned and triumphant, sat the Christian Constantine. To symbolize this stupendous event, images from earth and heaven are summoned by the apocalyptic angel. The world shakes; the sun is black; the moon turns blood; the stars fall; heaven departs as a scroll; islands and mountains remove; kings and princes, bond and free, hide in dens and rocks from the wrath of the Lamb.

7. Interpretation of Seal Seventh

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour" (ch. viii. 1).

Constantine's enthronement brought rest to Christianity. Calm succeeded tempest. After centuries of martyrdom smiled universal peace. This tranquil era is sublimely imaged. Four angels hold back the winds.

From the East ascends another angel to seal the tribes of Israel. Converted Gentile nations are represented by an innumerable triumphant and exulting multitude in white robes, having palms, cleansed in the blood of the Lamb, released from tribulation, and translated into the perfect bliss of an everlasting salvation.

The end of the Law was the remission of sin. Prophets witnessed remission. John the Baptist promised remission. After His resurrection Jesus commanded to preach remission. At Pentecost Peter proclaimed remission. Our Lord came from His glory to convert Paul and to commission him to teach remission. Hence to show the way of remission the writings of the great Apostle are supreme authority. In Romans he makes remission plain. There Paul says we have remission through faith in the Blood of our Divine Christ. Between the soul and its Savior, for remission he places no priest, no bishop, no pope, no sacrament. Faith in the Blood of our Incarnate God is "accepted for righteousness"; our sin is forgiven; our guilt cancelled; our persons are justified; and we are reconciled to the Father and are endued with the Holy Ghost, and triumph in adoption and assurance and sanctification and hope and peace and joy and victory.

But in all his epistles Paul gives proof that false and feeble men detested and distorted truth. He rebukes apostasy, worldliness and immorality. While he lived he averted the perils of Judaism and Paganism. In floods the evils he feared came on the Church when Paul died. A grotesque, gigantic, diabolical midnight phantom, Gnosticism, bewildered millions. Heresies multiplied. Even martyrdom was sometimes a fanaticism. When its prisons were filled with saints two rival factions battled in Carthage. Rome was torn with

strifes. One pope fought his way back to his throne in blood. Ecumenical Councils degenerated into mobs where Pagan guards policed furious ecclesiastics. Arians and Athanasians filled the world with a war of rival creeds. The eloquent Chrysostom, the brilliant Ambrose, the oratorical Gregories, the immortal Augustine, through their saint-worship, led the Church into one universal idolatry. Moral corruption followed doctrinal perversion. How vile was Christian Carthage! We have a letter of Augustine beseeching the Bishop to stop drunkenness in Church festivals, which the people defended by pious intoxications at Rome under the shadow of its pope. Salvianus paints a dark and true picture of his times: "The very Church of God which ought to be in all things the *pacificatrix* of God, what is she in fact but the provoker of God? And, a very few excepted who flee from evil, what else is almost every assembly of Christians but a den of vices? For you will find in the Church scarcely one who is not either a drunkard or a glutton or an adulterer or a fornicator or a ravisher or a frequenter of brothels or a robber or a manslayer. Who sin at this rate? Surely not many monks! Ay! Under color of religion, sold to worldly views, these men, after a course of shameless profligacy, inscribing themselves with the title of sanctity, have changeed their name but not their life. You would suppose them not so much to have repented of their former crimes as to have repented of their repentance".

II.

Historic facts prove that the *Christian Empire* was ripe for Judgment. And it came!

I. Interpretation of the First Trumpet

"The first angel sounded, and there followed hail and fire mingled with blood and they were cast upon the earth: and the third part of the trees was burnt up" (ch. viii. 7).

Under the Seventh seal, the First Trumpet! Prospect of catastrophe had silenced Heaven. John saw an altar of gold whose unaccepted fire was hurled in wrath against the earth. Seven angels receive each a trumpet. Woe peals over a world made vile by an apostate Church.

A great State requires great leaders and a great people. The strength of the many must be guided by the wisdom of the few. Pagan Rome attained sovereignty by the genius of generals who disciplined and commanded a conquering soldiery. What the Republic gained the Empire lost. Shall *Christian Rome* recover and save a divided and distracted dominion? Alas! the brilliant promise of the victorious Constantine became clouded. Salt of salvation was wanting. Idolatry invaded and superstition emasculated the Church. Heroism perished and morals were corrupted. "There followed hail mingled with fire and blood, and they were cast upon the earth, and a third part of the trees were burned up, and all the grass". Imperial and ecclesiastical tyrannies stifled ability and enterprise. Classes and masses sank together. Rome was paralyzed. Goth and Vandal and Hun easily subdued an imbecile manhood. Hail and fire and blood blasted the trees, representing kings and princes and senators; and devoured wholly an enslaved and degenerate people as dead grass consumed by Autumn flames.

2. *Interpretation of the Second Trumpet*

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea was blood; and a third part of the creatures which were in the sea and had life, died; and the third part of the ships were destroyed” (ch. viii. 8, 9).

Youthful Rome saw that unless she commanded the Mediterranean universal empire was impossible. She created a navy and in three years conquered Carthage, the supreme naval power. Rome then was Queen of the world. But barbarians menaced by sea as well as by land. Goths sailed down the Euxine; took Chalcedon; burned Nicomedia; appeared before Athens, and although repulsed foreshadowed for Rome eventual loss of naval supremacy. After centuries the catastrophe! Vandals steered their fleet from Spain to Africa; seized Carthage; from this conquered capital dispatched ships and by repeated victories dominated the Mediterranean. That vast essential sea became to Rome useless as if heated insufferably by a mountain of fire and reddened with unnavigable blood and loathsome with the putrescence of *death*.

3. *Interpretation of the Third Trumpet*

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood. and many men died of the waters, because they were bitter” (ch. vii. 10, 11).

By five centuries of war Rome secured supremacy in Italy. Thence she pushed her conquests over the world. Her armies and her revenues she drew from Spain, Gaul, Britain, Germany, Illyrium, Greece, Syria, Pales-

tine, Egypt, Carthage and Mauritania. Like fountains and rivers these countries poured enriching streams into Rome. Her fallen fortune is visible in a descending star which turns to wormwood-bitterness the sources of supply to her imperial life. Christian Rome is smitten to poverty. Infatuate envy killed her ablest defenders. Stilicho was sacrificed and Belisarius driven to despair. Goths and Vandals and Huns took the West and Arabs and Turks the East. The poison of death was in all the fountains and rivers of empire.

4. *Interpretation of the Fourth Trumpet*

"And the fourth angel sounded, and the third part of the sun was smitten and a third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for the third part of it, and the night likewise" (ch. viii. 12).

Centuries of tyranny feeding vice and crime and luxury, prepared for the conquering hordes of Alaric, Genseric and Theodoric, while these made possible the final work of Odoacer. By sword and stratagem he obtained the crown of Italy. In A. D. 475 he used his power to abolish the dominion of Romulus Augustulus, who was forced to sign his resignation and send it to the Senate. In him went down the sun of the Christian Empire and with him its satellites. Over it—a third part of the whole—fell the darkness of night.

5. *Interpretation of the Fifth Trumpet*

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the

earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

"And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but the Greek tongue hath his name Apollyon" (ch. 1-11).

Exceeding all previous judgments the calamities now predicted are called the "First Woe". Descending from his visionary heights, Mohammed flames ruin over earth. After years of failure his success began in murder and robbery. The sword was his argument and concubinage his reward. An eternal harem his paradise! Arabs understood *that* Gospel and rushed to his standard. Their conquering war-cry was, death to infidels. Conversions were on battlefields. The Angel shows Mohammed holding the key to an abyss out of which rolls smoke to darken and suffocate. Apt image of error clouding Asian and African regions once bright with the glory of the Gospel! Enslaved and tormented Christians are well described as stung by scorpions and seeking a death they could not find. Fitly, Arabic lo-

custs symbolize Arabic armies from the Arabic desert. A crown of gold recalls the yellow Mohammedan turban. Lion's teeth and woman's hair complete the picture of the fierce soldiers of the prophet, trampling down under the hoofs of their horses Western Asia and Northern Africa and Southwestern Europe. Behind they left the poison of their creed, deadly as the scorpion-sting. Of these blasting multitudes the king is the angel of the bottomless pit. His name in English is Destroyer; in Hebrew, Abaddon; in Greek, Apollyon; and in History, Mohammed.

6. *Interpretation of the Sixth Trumpet*

"One woe is past; and, behold, come two woes more hereafter.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is above, God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand: and I heard the number of them.

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and jacinth, and brimstones; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them do they hurt.

"And the rest of the men who were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (ch. ix. 12-21).

One woe has passed. A second followed. After the Arab the Turk! The sin punished is idolatry. Suffering had not produced repentance. Mohammed called himself the Scourge of God, to inflict judgment on worshippers of saints and images. In creed and morals the Oriental Church was debased. The Arabic conquerors themselves became effeminate by luxury, and unfit to be the vigorous agents of Justice. After a century and a half of battle and victory, in A. D. 762, the Caliphate was removed to Bagdad. Here the victor Arab adicted himself to learning and pleasure. But to the faith of the prophet he converted a more terrible race, remorseless in its cruelty. Embracing Mohammedanism, the fanatical Ottoman founded dynasties in Persia, Kerman, Syria and Roum. From these countries went forth the four angels of apocalyptic vengeance. The idolatrous Eastern Church was scourged for centuries. In 1453 the Ottoman Turk established his throne and harem in Constantinople. There he now rules by strangulation and massacre. John beheld his innumerable hosts imaged in myriads of horsemen riding forth to battle. Streams of fire and smoke and brimstone recall the cannon of Mohammed II. battering the walls of Constantinople. The city is taken and the cross supplanted by the crescent. Serpent-heads in the tails of Bashaws are emblems of their authority more dreaded in peace than the slaughter of war.

John now sees a strong angel. Clothed with a cloud he descends from heaven. A rainbow crowns his head. His feet resemble pillars of brass. As the sun his face. Seven thunders utter sealed prophecies. A pause is indicated, and the Eastern Church pictured in parenthesis. First sweet and then bitter, a little book is received and

eaten by John. Then, leaving the Greek Church, the Apocalypse turns to the Latin as the great historic factor of the future. Under the Seventh Trumpet ends the Drama of Time. The angel sets his right foot on the sea and his left on the land. He lifts his hand to heaven and swears by the Creator—"Time shall be no more in the days of the voice of the Seventh Angel, and the mystery of God shall be finished".

Taken by the Arab, Jerusalem is now held by the Turk. The land our Redeemer glorified is ruled by his enemies. Instead of a temple on Mount Zion, a mosque! A crescent looks down on the very place of the Cross. By Turkish favor Christian pilgrims visit Bethlehem and Calvary and Olivet, sacred by the birth and death and resurrection and ascension of our Lord. Prophecy could not omit such a condition. The Apocalypse pictures history. It images the Church through the dark centuries of Arab and Ottoman oppression. Amid their gloom some faithful witnesses protested. The Church is symbolized by a temple, measured by an angel. If trampled, it is protected. When the testimony of its martyrs ends they die to rise and to triumph. While I write, devoted missionaries labor in Jerusalem. The Sultan sees in Constantinople a college which is diffusing over the Orient the light of that Gospel predestined to dispel the darkness from the abyss of the false prophet. India and China and Japan will be converted. As by an earthquake the Turk will be shaken, and the land of our Lord be bright with His glory.

VII.

PAPAL ROME IN THE APOCALYPSE

Roman genius for war created the Roman empire. Victory in battle and wisdom in counsel gave universal dominion. What the sword won policy preserved. The eagle, king of birds, was a true symbol of the invincible conqueror.

In her first Bishops Rome kindled the imperial lust for rule. They began with a supreme advantage. The splendid metropolis of the world shed glory on the youthful Church. In the blaze of pagan empire Christian pontiffs were transfigured.

The first popes had slight title to eminence. But Innocent I. and Leo I. and Gregory the Great made possible the Roman vision of a dominant universal Church. Charlemagne crowned their work. On the last Christmas of the eighth century Leo III. placed on his brow the diadem uniting Church and Empire. Slow centuries built the prelatical structure.

Only Innocent III. practically realized the pontifical dream of universal autocracy, and not until Pio Nono was papal supremacy openly declared. His Vatican Decree completed the edifice.

So vast a claim to dominion over time and eternity is

a stupendous fact in our human history. As Pagan Rome fell under the Seals; as Christian Rome sank under the Trumpets, weighted by Pio Nono, what is to be the future of Papal Rome? Prophecy alone can answer.

Interpretation of the Seventh Trumpet

First the Arabic woe! Second the Ottoman woe! Now the *Third* woe! Preceded by a vision of final victory! In heaven great voices proclaim eternal triumph. The Temple of God is opened and the ark of testimony is seen with lightning and thunder and earthquake!

Aloft another wonder! A woman clothed with the sun! Under her feet the moon! On her head a diadem of twelve stars! The Church crowned by the Apostles! Now the woman bears a man-child! To devour it appears Satan as a great red dragon with seven heads and ten horns. Before our fight on earth was war in heaven. With men now expelled angels mingle in battle. The child is caught up to God, and on eagle-wings the woman is borne to a safe wilderness. Michael conquers and casts out the dragon, and, while Heaven helps, Earth aids.

John stands on the sands of the sea. Empowered by the dragon, and his resemblance, a beast arises with seven heads and ten horns. Pagan Rome, with her seven governments, on her seven hills, ruling with her ten kingdoms! Having the form of the swift leopard, the roar of the kingly lion, and the heavy tread of the oppressing bear. Powerful and worshipped and persecuting!

Now the Apocalyptic panorama exhibits a mystic creature. Suggesting perfection and atonement, the in-

nocent Christ-lamb had a body, and also the Satanic Dragon had a body. Our present beast has no body. Ascending from earth it reveals but the two *horns* of the lamb, and the *voice* of the Dragon. The *horns* of the Christ-Lamb represented the Holy Ghost, and the *voice* of the dragon signified lust of dominion as a type of Rome. To interpret this creature with *horns* to slay, and *voice* to scare, we want then in history a power seated in Rome; claiming dominion through Christ; speaking in the name of the Holy Ghost, by two uniting agencies. Our search is for a spiritual autocrat with a semblance of Rome, a semblance of Christ, and a semblance of the Holy Ghost, by a double voice declaring lust of rule. To this prophetic picture answers the Papal Church. Its head rules from Rome, claims to be the Vicar of Christ and proclaims himself in the name of the Holy Ghost, by Pontiffs and Councils. And in a rare Greek form (Revelation xii. 18) we have his number, which is 666—Chi Xi Zeta—Lateinos—666.

Lambda, 30; Alpha, 1; Tau, 300; Epsilon, 5; Iota, 10; Nu, 50; Omikron, 70; Sigma, 200 = 666.

The Papal Church is *Latin* in its name; Latin in the language of its worship, and Councils and Decrees; Latin in its Literature; Latin in the race from which it springs and governs; and over all the world is solicitous to preserve the marks of its Latin origin and genius.

Let us now inquire whether History shows papal Rome speaking with a Dragon-Voice.

Roman Bishops soon aspired to ecclesiastical autocracy. Over East and West popes asserted sovereignty. They claimed allegiance from Greeks and Latins. As head of the Universal Church each pontiff urged his right to throne and crown and to teach kings and emperors. Leo the Great said, "As being the see of the

blessed Peter, thou Rome art head of all the world, so as to have wider rule by religion than by the power of earthly domination". He voiced the hearts and lives of all his papal successors down to our own age. And this stupendous claim to the spiritual subjection of humanity is based on their own interpretation of a single text of Scripture! All arguments in all the writings of all pontificates come back ultimately to this sole foundation. As over earth all imperial highways of Pagan Rome converged to the Forum, so all edicts and canons of all popes and councils diverge from the words of our Lord, the Rock, to Peter, the stone.

From the Castle of St. Angelo a roar of artillery announced the opening of the Vatican Council. Each Church in Rome peals its bell. The streets are thronged, and the wide piazza and the noble colonnades of the grand cathedral become filled. Beneath its sublime dome Cardinal Patrizi celebrates mass. Above the altar, on the throne, Bishop Fessler places the Gospels. Glorious in this magnificent pageant, the Holy Father appears in the utmost gorgeousness of pontifical splendor. The Council opens, and all its ability and learning are for months occupied in its discussions. Nothing could be more deliberate than their final decision. On July 18, 1870, amid blazing lightnings and pealing thunders, while earth shook and heaven grew dark, the Bishop of Fabriano announced the Decree:

"If then any shall say that the Roman Pontiff has the office merely of inspection and direction, and not full and supreme power of jurisdiction over the whole Church—let him be *anathema!*

"We teach and define that it is a dogma divinely revealed that the Roman Pontiff when he speaks *ex cathedra*, by the Divine assistance promised the blessed Peter, is possessed of that *Infallibility* with which the Divine Redeemer willed the

Church to be endued—and if anyone, which God forbid, presume to contradict this definition—let him be *anathema*”!

For time and eternity, by this Vatican malediction Papal Rome curses the Czar of Russia, and the Greek Church; the German Kaiser, and the Lutheran Church; the King of England, and the Anglican Church; the President of the United States, and each Protestant Church over an entire world. Literally, outside the Latin Communion, it places *humanity* under its *anathema*!

I will individualize. With all facilities of training and leisure and library, I have examined that text on which itself the Vatican Decree rests papal autocracy and infallibility. My reason infers that, as in classic and Septuagint and New Testament Greek, *Petros* is always *stone* and *Petra*, always *rock*; so if our Lord had intended the *stone*, Peter, He would have said, “*epi touto petro*”, on this *stone*, Peter, I found my Church. Whereas Christ passes by the *stone*, Peter, and tells him “*epi tautē petra*”, this *Rock*, *Myself*, just confessed the Son of God, Jehovah Incarnate. Augustine agreed with my interpretation. Without the Council, Dr. Döllinger and Lord Acton, the most illustrious scholars of Papal Rome, opposed the Vatican Decree. And within the Council, the learned and eloquent Darboy, and Doupanloup, and Strossmayer, and Hefele, with fiery zeal, battled Pío Nono. Yet, for my interpretation, supported by Patristic and Catholic and Protestant scholarship, I am to be damned forever!

Asked to believe in the Resurrection of my Lord, I examine its witnesses. These are Jesus and His Apostles. They bear every test of truth. My reason is satisfied; and when commanded, under penalty of eternal death, to accept the Vatican Decree, I have a right to

investigate the men it pronounces my infallible guides to Heaven. From Clemens Romanus to Pius the Tenth I know their histories. My reason refuses to accept as infallible :

The Boy-Pontiffs—monsters of iniquity.

Celestin V.—a semi-barbarous anchorite.

Innocent III.—who devastated Provence, and excommunicated each Baron who signed Magna Charta.

Schismatic Popes—who polluted Avignon.

John XXIII.—deposed for his crimes by the Council he convoked.

Sixtus V.—whose infallible Vulgate was spotted with his own unscholarly blunders.

Pius V.—who justified Elizabeth's assassination.

Gregory XIII.—who applauded the St. Bartholomew Massacre.

Urban VIII.—who wrecked Galileo.

Pio Nono—moulded by Manning, who is proved by Purcell, his selected biographer, to have been a man of selfishness, ambition and duplicity.

As this papal panorama unfolds to my vision in historic picture, I seem to hear from the Vatican Council a DRAGON-VOICE sounding through the universe, louder than ten thousand Zambesis and Niagaras, with their mingling cataract-roar.

But it is answered,—“The Vatican Council declared only a theory. Practical application was never intended”. What! Years of preparation: prelates assembled from all regions of the earth; vast expense incurred; months of solemn deliberation: a world anxious for the result; a decision preceded and accompanied and attained and announced amid most impressive religious services,—and all to manufacture mimic ecclesiastical thunder to scare slaves and infants into

submission! No! Pio Nono was in earnest! Witness his procedure in reference to Dr. Döllinger! He was the most illustrious scholar and historian of Papal Rome—stern in his integrity, and saintly in his life—a theological professor eminent and venerated. Nor did the Pope wish to sacrifice a man so admirable in character and exalted in position and reputation. Thunder muttered long, but no lightning struck. At last the bolt fell. On the 17th of April, 1871, Dr. Joseph von Prandt, Vicar-General, and Cathedral Provost, pronounced sentence of excommunication on Dr. Döllinger because he rejected the Vatican Decree of Pio Nono; and Lord Acton—the most learned and brilliant and magnanimous Catholic since the days of More—Lord Acton, who charged Cardinal Manning with approval of Cardinal Borromeo's letter urging Protestant murders, and who said of Cardinal Newman that he was "a sophist: not a servant, but a manipulator of truth"—Lord Acton expected expulsion, with anathema, from the Church of his fathers; but as a layman escaped the pontifical curse!

The Vatican Council impresses our whole American life. In our country we are too often shocked to see the color-line red with blood. Death ends our race-strife. Resurrection-trump will transfigure white and black into the image of the glory of our Divine Redeemer. Not so the Vatican Line! It passes through the grave into eternal separation. Standing at the marriage-altar the Catholic Priest commands the heretic lover from wedlock in his flock. Standing at the door of the Public School the Catholic Priest waves away his children, and between our youth builds a barrier high as heaven and long as eternity. Standing at the portals of the grave the Catholic Priest forbids our

saints his cemetery, and, his Vatican anathema in one hand, with the other he points to the everlasting fire and worm. Mistake not! On the 18th of July, 1870, Pio Nono drew the line through our Humanity, and, over the world, its future mental and moral battle will be around his pontifical banner inscribed with his creed—"Believe in the Pope, or be damned!"

Interpretation of the Vials

As Pagan Rome answers to the SEALS: and as Christian Rome is verified in the TRUMPETS, so we now are to see whether Papal Rome is visible in the VIALS.

On Mt. Zion behold the Christ-Lamb! Harp and Song burst forth into a triumph; Elders and Life-Creatures—Earth and Paradise—jubilate together! Flies over heaven an angel with the Everlasting Gospel! Babylon is doomed and Idolatry denounced! Blessed are the dead who die in the Lord! Now a sea of glass mingled with fire! Victors over the beast and his image exult in a universal salvation! A temple opens in Heaven! Out of it come seven angels clothed in pure linen and cinctured with golden girdles! Smoke of the glory of God fills the temple! All is ready for the seven last plagues!

Interpretation of Vial First

"And the first went and poured out his vial upon the earth and there fell a noisome and grievous sore upon the men who had the marks of the beast and upon them that worshiped his image" (ch. xvi. 2).

On March 11th, A. D. 1513, Leo X. was crowned with the tiara. Nothing ever exceeded the magnificence of the coronation. "It seemed to me", says a narrator of the pageant, "that it was the Redeemer of mankind, on the Palm Sunday, going to Jerusalem". An orator

styled Leo "Our Shepherd, our physician, our god upon the earth". He was painted with one foot on the land and another on the sea, and grasping the keys of hades and heaven, which symbolized dominion over the universe. All enemies of the Church seemed subdued, and her triumph forever secure. Yet a "grievous and noisome sore" was festering amid this dazzling success.

Cancer began in the twelfth century when Waldo translated the Bible into the Romance language. He was inhibited by the Archbishop of Lyons. This spark kindled the world into flame. Two centuries later Wicklif's translation of the Vulgate into English exposed the heart-disease of Papal Rome. Luther's Bible heated pontiffs almost into madness. Successive Anglican versions followed and commerce and colportage scattered the Scriptures all over Europe. War began! Between Pope and people there was one supreme question—*The right of all men to print and buy and sell and own and read the Bible*. Rome and Reformation represented this grand issue. It will be best understood by quoting some edicts of the time. In A. D., 1536, Cromwell's Commission ordered:

"Every parson or proprietary of every parish church within this realm, on this side of the feast of St. Peter a vincula next coming, shall provide a Book of the whole Bible, both in Latin and also in English, and lay the same in the quire *for every man that will to read and look therein, and shall discourage no man from reading every part of the Bible*".

In contrast with this order of Cromwell was the decree of Charles V., enforced by his son Philip II. and endorsed by popes:

"We forbid all lay persons to converse or dispute concerning Holy Scripture openly or secretly, such perturbators of the quiet to be executed, the men with the sword, and the women to be buried alive".

To stop the Bible, Papal Rome interposed its Index. This declared—

“It is in this point referred to the judgment of the bishops, and inquisitors, who may, with the advice of the priest or confessor, *permit* the reading of the Bible,—and this permission shall be in *writing*”.

To enforce the Index, Papal Rome created the Inquisition. This tribunal tried and condemned every man who, without written episcopal license, made, or sold or bought, or owned or read, the Bible. Over Europe Pontiff and Emperor combined to extinguish liberty. For centuries, around the Bible war raged between Catholics and Protestants. In Holland alone eighteen thousand martyrs suffered. Sieges and battles destroyed millions. Spain blazed with papal fires. France was desolated. Germany ran blood. England was aghast before Smithfield fires. Wars and martyrdoms could not heal the papal “sore”. After years of conflict, were lost forever to Rome, Norway, Sweden, Denmark, half of Switzerland, Germany, and, more than all, England with her imperial future and motherhood of our Great American Republic.

Interpretation of Vial Second

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea” (ch. xvi. 3).

Before the Reformation papal kingdoms ruled the ocean. Holland was developing the maritime enterprise which made her illustrious. To secure India, Portugal circumnavigated Africa. Britain had begun her brilliant career of naval supremacy. Over the Atlantic, Spain sailed triumphant, discovered America, revealed the Pacific and found immeasurable riches in Mexico, Peru

and the Philippines. Catholic nations owned the navies of the world. But the angel "poured out his vial on the sea, and it became as the blood of a dead man, and every living soul died in the sea". Now the Pope does not control one great ocean-power. Holland and England became Protestant. Spain lost her dominion. Austria has few ships. Italy and France are hostile. Portugal is a sea-cipher. England and Germany, and the United States are monarchs of the ocean, now to popes useless, politically and ecclesiastically, as if filled with blood and death.

Interpretation of Vial Third

"And the third angel poured out his vial on the rivers, and fountains of waters, and they became blood" (ch. xvi. 4).

Once the wealth of Europe enriched the papacy. From every kingdom incalculable sums streamed into Rome. Countries supplying these treasures, were the fountains and rivers of her life. The three Italian realms represented in his tiara made the treasury of the Holy Father independent. He has lost all! Not from one European country can the people replenish his exhausted coffers. To the Protestant nations has passed the wealth of the world. Catholic kingdoms, deficient in enterprise and riches, give feeble and fitful supplies. Long the three most valuable regions of Italy supported pontifical power, luxury and magnificence. Now the dominion of the pope is reduced to the Vatican gardens and palace, which yield no tribute. Useless for life as a sea of blood are the fountains and rivers which once streamed fabulous wealth into Papal Rome.

Interpretation of Vial Fourth

"And the fourth angel poured his vial on the sun, and power was given him to scorch men with fire, and men were scorched

with great heat, and blasphemed the name of God which hath power over the plagues, and repented not to give him glory" (ch. xvi. 8).

Bestowed by Leo III. the crown of Charlemagne was the sun of the papacy. To save the pontiffs the Roman empire was revived. But beams intended to cheer were predestined to scorch. For centuries popes and kaisers were in deadly strife. Wars between Guelf and Ghibeline désolated Italy and Germany. More than once Rome was pillaged and Europe convulsed. Friend of pontiffs, Charles V. seized and plundered the city of the Holy Father, and his son, the bigot Philip II., followed the paternal example. Beginning in Charlemagne Papal Empire was concluded by Napoleon. He, the last imperial sun, "*scorched*" Pius VI. This pope, forced to Paris, burned with humiliation, when Bonaparte snatched from his pontifical hand the Roman diadem and placed it, himself, on his brow.

Interpretation of Vial Fifth

"And the fifth angel poured out his vial on the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and sores, and repented not of their deeds" (ch. xvi. 10).

The throne of the pope is in Rome. Here the ruler of the world has always been exposed to popular violence. Only by pious fraud was Gregory the Great buried without insult. Leo III. suffered outrage. Pio Nono fled from the Roman mob, and it followed his corpse to San Lorenzo. He lost the choicest of his dominions when in 1859 France defeated Austria at Magenta. In 1870 Victor Emanuel seized the remainder of the papal realm and made Rome the capital of United Italy. Since

then three obscured popes have been voluntary prisoners in the Vatican. On the seat of their power "*darkness*" has fallen. Their pigmy dominion is full of doubt, imbecility and despair.

Interpretation of Vial Sixth

"And the sixth angel poured out his vial on the great river Euphrates, and the water thereof was dried that the way of the kings of the East might be prepared" (ch. xvi. 12).

Mohammed began his career in A. D. 606. In that year Gregory the Great was crowned. Prophet and Pope arose together, and are linked together in apocalyptic fall. A vial on the Euphrates indicates the Turkish power which rules that river. Judgment discharged on this enslaving and corrupting tyranny will prepare the way for the servants of the Church, who, conquering by truth and ruling in righteousness and blessing with love, the ministers of salvation, will be the true kings of the Orient and the world.

Interpretation of Vial Seventh

"And the seventh angel poured out his vial on the air, and there came a great voice out of the temple of Heaven saying—It is done!" (ch. xvi. 17).

Air encircles our earth. Air is the life of man. Air is a symbol of the Holy Ghost in his invisible, regenerating, omnipotent energy. Yet Satan is called "prince of the power of the air". He has a usurped place in this vitalizing and world-embracing atmosphere. Over his unlawful dominion is poured out the last vial. Voices, lightnings, thunders, earthquakes signify terrific battle. All Satanic powers will be overthrown. Multiplied agencies now work towards final triumph. Bibles have been scattered over earth. Missionary organizations girdle the globe. China and Japan are no longer walled

away from Christianity. India turns to Christ. Manufactures and commerce acquaint nations. Oceans which divided now unite mankind. Steam and electricity make humanity a fellowship. Over-earth we may expect the Gospel to be preached with a new power and nations to be born of the Holy Ghost, and our crucified and glorified Redeemer to be exalted, and through Him our race to return in joyful reconciliation to the Father of ALL.

We conclude with the most wonderful Vision of Patmos

It pictures Rome Pagan, Rome Christian, and Rome Papal. John sees a wilderness. On a scarlet beast with seven heads and ten horns sits a woman. She is filled with names of blasphemy; decked with gems and gold; arrayed in purple and scarlet. In her hand is a cup of abominations, and she is drunk with the blood of saints.

The Vial-Angel explains the meaning of the vision.

i.—The woman is “a great city, reigning over the kings of the earth”—Rome as Pagan and Christian and Papal.

ii.—In all her history, Rome, from Romulus until now, is “Babylon”.

iii.—About the city the waters were “peoples and multitudes and nations and tongues”—innumerable subjects over whom ruled Rome Pagan and Christian and Papal.

iv.—The city was on “seven mountains” which seated Rome Pagan and Christian and Papal.

v.—There were seven governments and ten kingdoms—Rome Pagan.

vi.—The woman was in “purple”—Pagan Rome.

vii.—Also “purple and scarlet” were on both woman and beast—colors of Rome Pagan and Christian and Papal.

viii.—Decked in gems and gold, the woman was luxurious—Rome Pagan and Christian and Papal.

ix.—Five governments had fallen—Kings, Consuls, Dictators, Decenvirs and Triumvirs—Pagan Rome.

x.—John lived in the Sixth—Pagan Rome when imperial.

xi.—Pagan Rome “was and is not”, because overthrown by Christian Rome—and “yet is” revived in Papal Rome by Charlemagne—in one sense the eighth head, and in another the seventh.

xii.—“Drunk with the blood of saints and full of abominations”—Pagan and Papal Rome.

Nor must we be confused because much of this imagery no longer applies to the Latin Church. She has experienced a salutary reformation. Yet we must be true to history. Once, in crimes and corruptions and tyrannies, Papal Rome exceeded Pagan Rome. If from Nero to Diocletian the blood of martyrs was a river, battles and executions sanctioned by pontiffs might have reddened an ocean. Imperial vices and crimes were less revolting than papal enormities. No page of history is blacker and bloodier than the record of Medieval Rome.

That I might understand its past, I made my pilgrimage to the pontifical city. For five months I lived amid seats and scenes where popes learned to rule the world. From porch to ball I have explored and admired St. Peter's. On Monte Cavo, where rose sublime the ancient Latin temple, I have stood and surveyed from the sea to the mountains, the Campagna, during successive ages centered by the republican, the imperial and the pontifical city. In the venerable convent of San Antonio, for ten weeks, I slept in a monk's cell, dined in a

monk's refectory, had pictured to my eyes a monk's life: in my ears the roar and murmur of cataract and cascade, and ever visible down the valley of the classic Anio, the papal capital, crowned by that dome whose grace and grandeur best image the soul of Michael Angelo. Affected and exalted by such memories, I have sought a mental vision unclouded by prejudice. Nor am I conscious of coloring or distorting facts to verify prophecy.

Also I remember gratefully the debt of Christianity to Papal Rome. She commissioned the heroic missionaries who evangelized Europe, and prepared for the Reformation. On her saint-roll she has those who, like Francis of Assisi and Bernard of Clairvaux, glowed with the love of the Savior. Over the world, under her banner, she commands armies of devout monks, pious nuns, consecrated priests and excellent bishops, ceaseless in humane effort to relieve mortal misery. Almighty God bless them in their benevolent vocation! And with them we ascribe our salvation to the atoning blood of our Incarnate God and Redeemer and the power of his Holy Spirit. We are all pilgrims to a Heaven where earth-discords are hushed in everlasting love. Hence we believe that the judgments of the Almighty are immediately on the creators and directors of the *System*, and remotely only on the men and women and children born and taught under its shadow. Punishment, too, is not for destruction, but for discipline and purification. Popes and Conclaves and Councils sought by the Church power and wealth and luxury. For this—punishment! But also, we hope, Reform. Already, is not Papal Rome experiencing moral renovation? May she shine forth from the Vatican in the splendor of the glory of the pure Gospel!

VIII.

DIVINE SOVEREIGNTY

The sovereignty of a state is that supreme authority which makes its institutions and executes its laws. An earthly commonwealth illustrates the government of a universe. Our illimitable creation, Science informs us, is composed of innumerable suns and systems. Over this magnificent populated empire Scripture reveals, as author of all, Almighty God exercising the supremacy of a wise and just and loving sovereignty.

Divine revelation does not confront us with a philosophy, but with a government. It commands by right our obedience with penalty. Scripture is a statute from the Creator. Biblical Theology rests on the first chapter of Genesis which represents God as the Omnipotent Maker, and hence the rightful owner and ruler of His universe.

Buried beneath the earth's surface, what more useless than gold? Sink the shaft! Pierce the vein! Hoist the ore! Crush the rock! When you have separated those glittering particles, and smelted and shaped and stamped, you issue from the mint coins indispensable to the traffic of the world. From the first stroke of the pick to the last clatter of your die-press, labor gives

value to your money. Brain and hand unite in creating a circulating currency useful to commerce. Yet in his work man can not supply the raw material. As he goes to the mountain for his ore, so in quarry and forest he seeks the rock and the timber for his dwelling. Hence his ownership is partial. Even the brain which plans, and the hand which executes, are the gifts of another. Not from himself the light in which he toils, the air he breathes, and the food on which he lives. Man has no title to himself. Human dependence limits human ownership. How different with God! His right of Sovereignty is absolute, universal and everlasting.

In simple and sublime, yet only in general terms, Scripture describes Omnipotence, Omniscience and Omnipresence in Creation. Science reveals an infinitude filled with wheeling and shining worlds. Yet, beyond our earth her universe is a boundless and lifeless mechanism. All she sees is illimitable matter. Dead globes, so far, have rewarded here telescopes. Systems Science beholds void of life Scripture peoples with innumerable angels. Jehovah of *hosts* is a sublime title of the Almighty. Before His throne the Bible pictures armies of cherubim and seraphim. Myriads of creatures sing and fly at the command of their Maker. The dawn of creation was saluted by the morning stars. Celestial watchers flamed before the gate of Paradise. Mountains shone with the glory of the guardians about the prophet. Angels announced our Lord; sang at His birth; helped after His temptation; strengthened in His agony; guarded His tomb, and standing on earth witnessed His ascension into Heaven; and will mingle with His voice their trumpet-calls to resurrection, and shine with His saints in His everlasting kingdom.

Yet telescope and photograph give no signs of such countless creatures as are revealed to us in the Bible.

Let us turn our gaze in the opposite direction! From the illimitable we will descend to the minute. Consider a water-drop! Take it from a mountain-spring! It is a proverbial image of purity. The eye testifies that the small sparkling globe is inanimate. Not one visible proof of life! For centuries mankind believed their sight, pronounced the dew-drop uninhabited, and were mistaken. The microscope proved ages of humanity in error. Each drop of spring and bush teems with restless, whirling, intense, voracious life. Ocean is alive with invisible infusoria. The unperceived animalcules of Science are not only beyond computation, but beyond conception. She has revealed an infinitely minute animated universe.

For a drop substitute an ocean! Within our recollection it was taught that life on its bottom was impossible. How could it be supported without air and light? Pressure of miles of water, it was argued, must collapse all animal organism. Again Science has reversed a conclusion which seemed rational and inevitable. We have cabled six miles below the surface of the ocean, and drawn up its clay, which proves those deep and dark abysses to have been peopled with myriads of mysterious monsters having organisms suited to their environment. With porous, spongy bodies, they escape the destruction of pressure. Some of the strange ocean creatures generate electricity. Galvanic batteries illuminate Atlantic and Pacific depths. One species, like miners, carry their lamps in their heads.

Polar seas, whose cold seemed death, swarm with life. Greenland's ice-fields are inhabited. Amid regions of eternal snow the mountain-climber has found

an oasis of verdure, with the bloom of flowers and the hum of insects. Old Láurentian rocks are now known to be filled with minute fossils, showing life in ancient cycles where it was least expected and even pronounced impossible.

The moon has no discovered atmosphere. On one side are the gloom and chill of perpetual night. Under such conditions our terrestrial vegetables and animals could not exist. Man could no more live in Mars than a whale on land. He would be consumed in the furnace of the sun. Nor could he have a home in the systems which sweep and blaze at immeasurable distances from our solar worlds.

Has then the universe none of the angels which people our Bibles? Let us remember the revolutions produced by Science! Between polar and equatorial life; between life at the ocean-bottom and life on the ocean-surface; between life in the era of the Laurentian rocks, and life in modern man, the difference is as great as would be between any possible conditions of life on our globe, and life in Jupiter, or Orion, or Auriga. As we find life adapted to inconceivable extremes on our planet, so we may find life adapted to inconceivable extremes in all the regions of the universe. Scripture and Science alike people creation. Enormous refracting and reflecting telescopic lenses and mirrors may show us the citizens of Mars, as the microscope discloses its unsuspected billions. All scientific analogy is on the side of the Bible. How much more rational and exalted to suppose in the worlds of space intellectual beings, lofty spiritual activities, making joyful a universe, than to conceive creation an illimitable solitude of senseless atoms which whirl in inanimate globes, and compose a vast, hard, material, insentient mechanism!

The sovereignty of God over worlds of dead matter is different from his empire over myriads of free and exalted intelligences. A divine monarchy over men and angels presumes—

I.

A predestination compatible with liberty.

An Omniscient Creator must know all that will ever happen in his universe. In his view alike the eternity past and the eternity future. Unless He sees all He can not govern all. Chance and sovereignty are incompatible. Foreknowledge implies Predestination, and superficially seems irreconcilable with spiritual freedom. But let us remember that the opposite of liberty is not *certainty*, but *constraint*. To all acts that happen, free or forced, *certainty attaches*. If all I think, feel, will and do is eternal *certainty*, so in all I think, feel, will and do I have conscious *liberty*.

II.

In Almighty Sovereignty are no caprice or tyranny. Mortal infirmities never degrade the everlasting decrees of an infallible Creator. He governs his universe with the eternal justice and wisdom and love of his changeless Godhead.

III.

Our Divine Monarch rules the creatures He has made according to the idiosyncracies He has ordained. He has as much regard to the nature of his gnat as to the nature of his archangel. Is each atom of his universe derived from Him and known to Him and directed by Him in all the mutations of its eternal history? Equally familiar to Him the aptitudes and needs and desires of

his least and most exalted creatures. Over all he rules according to the material and spiritual laws his wise and righteous and merciful Sovereignty has ordained for the happiness of his universe and the glory of his Godhead.

IX.

JEWS AND MESSIAH

First

The Jew is a perpetual puzzle. He reverses the ordinary laws of our humanity. Why do not his national glories propitiate the world to give him honor? A Hebrew gains from illustrious ancestors no distinction, where others with a less splendid descent have universal and everlasting praise. We hallow the land whose language expresses the soul of immortal Homer. The genius which created the Parthenon endears the very rocks of classic Athens. Her poets and orators and statesmen and philosophers bring Greece the reverence of the ages. In Italy the modern Roman shines in the splendor of his past. England and France and Germany and America are illuminated by memories of their illustrious dead. Noble ancestors transmit their glory to remotest posterities. Why is the Jew an exception to a law founded in nature? He transcending all is praised by few. High above Greece and Rome soar the sublimities of Job. What Gentile genius rivals Moses and Paul? David sings to all nations and races and ages. No classic literature equals the imagery of Isaiah, Jeremiah and Ezekiel. The vivid prophetic pictures of

Daniel are possible only to a gifted Hebrew. If we pass from Judaism to Christianity, the writings of the Apostles outshine and outsell all mere literary productions.

Why does not all this glory of the past descend upon the Jew? Why his racial isolation? Why his universal disesteem? The world's estimate of the Jew seems unjust and ungenerous. Surpassing all he is slighted by all. Nor is it his commercial aptitude and success which bring over him a cloud. Should he turn from gain, advance science, shine in literature, lead in war and statesmanship, his most brilliant achievements would not command the reverence to which he is entitled by the fame of his fathers. The cause of his universal depreciation is a difference from them which is radical and immutable. Essentials, not accidentals, distinguish his character, which men instinctively feel has its root in some great falsehood. If Abraham was a Jew; if Moses was a Jew; if David was a Jew; if each prophet and writer of Hebrew Scripture was a Jew, then no modern Jew is a Jew or can be a Jew. Between his religion and that of his ancestors is an impassable abyss. To bridge it is impossible. One hour created this eternal barrier. It was made by a rude, unnamed and ignoble agent. Behold a torch grasped by a Roman soldier! He is seized with fiendish frenzy. He defies even the will of his emperor. He hurls his brand flaming into the temple of Jerusalem. Its sheeted fire rises henceforth, forever, between the fathers and their sons. Jews now can no more follow the religion of their pious ancestors than they can command the temple from its ruins back into its supreme glory and majesty.

Let it be observed, we are not seeking superficial and temporary difference. We look for that which is uni-

versal and ineradicable in Hebrew racial character. I will illustrate by a communion, which, like the Jews, separates itself from humanity outside its own creed. An American Roman Catholic denies the infallibility and supremacy of the Pope. In New York he founds an episcopal throne. Such a Catholic may cling to all else in his creed. He may adore as god the sacramental bread. He may invoke each saint in his calendar. He may confess and be absolved by his priest. He may sprinkle himself with holy water, and bestow alms, and bow and genuflect, and incense, and multiply minute observances. In vain! He who denies pontifical infallibility is in the Roman Catholic Church a painted sepulcher; an ornamented sham; a living lie; an apist, not a papist.

Jews believe in the Fatherhood of God. With their ancestors, Him they worship as Creator of all. Parallel with Almighty sovereignty they hold another universal truth. Like their fathers, they see the holiness of God through the clouds of their own human guilt. Hebrew Scripture paints man in colors blacker than profane history. Through inspired Jews, the supreme object of revelation in their national oracles was to show the plan of God in the remission of sin. Here was the key to the eternal election and temporal discipline of Israel. Abel began a sacrificial system perpetuated through patriarchs and organized by Moses. The Paschal Supper originating the worship of the Jew was a salvation from a death-angel menacing disobedience with destruction. Our modern Hebrews boast the condemning law of the thundering Sinai, and forget the grace of the tabernacle symbolizing redemption, and where sin was remitted by sacrifice. They regard as superfluous that blood on the altar which their fathers

believed to be the only means of personal forgiveness. Was the call of Moses useless? Was the paschal lamb useless? Was the covenant blood sprinkling book and people at the base of Sinai useless? Then, indeed, is Moses mockery. A trick was his ascent to the visible Jehovah. Amid his glory the tabernacle was *not* commanded. Instead of witnessing sacrificial redemption it testified sacerdotal fraud. A farce then the pillared cloud and fire. Apart from the remission of sin the priesthood of your fathers was an imposture; their altar a falsehood; their mercy-seat a deception, and their holiest abomination. If not a seat of Jehovah your tabernacle was a priest-craft, and Moses a false prophet. The temple too a stupendous lie! All its appointments ended in remission of sin. Hear the prayer of Solomon, now in the innocent wisdom of his unpolluted youth, and who brings down into the temple the cloud of the answering and testifying glory of Jehovah—"Hearken therefore unto the supplications of thy servant and of thy people Israel, which they shall make toward this place; hear Thou from Thy dwelling-place, and when Thou hearest, FORGIVE!"

This last word is the key to the salvation promised and covenanted in Hebrew Scripture. It explains the hearts and lives of pious Jews from Abraham to the temple's destruction. Forgiveness from Jehovah was the object of sacrifice, the inspiration of worship, the end of faith, the spring of godliness. Triumphantly in his temple the choir of Solomon chanted the song of his father David, and expressed the soul of Israel—"As far as the east is from the west so far hath He put our transgressions from us—Happy are they whose iniquities are covered and whose sins are forgiven—Oh give thanks unto Jehovah—Praise Him—Hallelujah!"

Ye Jews, for the religion of your fathers look beyond the learned volumes of your Rabbis! Your divine oracles are the Hebrew Scriptures. These moulded the character and shaped the history of Israel. Martyrs died for their truths. Kings and priests and prophets were their witnesses. Abraham was the exemplar of the religion of the Jews. He "believed Jehovah and it was accounted to him for righteousness". He built altars. He offered sacrifices. He obtained remission. Down to the flames of the temple all believing Hebrews followed Abraham. Let me ask the Rabbis of the Jews—Have ye this religion of your fathers? Are ye priests? Show your title from Aaron! Where is your temple? Where are your altars? Where are your sacrifices? Without atonements your three great annual festivals are but memories and mockeries. Meaningless your paschal supper. Sacrifice for remission was the heart of your religion, which, void of pulsating blood, is an ornamented corpse. A synagogue without an altar can never replace a temple whose glory was atonement. Did your fathers need a forgiveness which their sons need not? Are you holier than Abraham; more saintly than Moses; more pious than David? Are Jews now so guiltless that before Jehovah they stand in their own righteousness, and dispense with propitiations of tabernacle and temple? Or do they in our times mock Jehovah, and say that all his sacrificial ordinances by Moses were unnecessary appointments? Then the billions of victims staining their altars during centuries are dumb, dying witnesses, not of the mercy, but the cruelty of God. Ages of animal anguish would make Judaism hateful. If the sacrifices of your religion did not secure remission by covenant with Jehovah, the redemption of Moses is savagery, and ye Jews have no

reason to treasure your Scripture as a national oracle. But if that redemption sealing forgiveness through animal atonements was indispensable to your fathers it is indispensable to you, and yet, while to you indispensable is to you forever impossible.

American Jews, compare yourselves with Abraham, with Jacob, with Moses, with David, with Elijah, and your other prophets! Remission by sacrifice was the center of their lives. Faith in the reconciling blood securing their forgiveness gave them peace, strength, victory. Joy of triumph glowed in the songs of David. Having no priest, no altar, no sacrifice, no temple, ye have no remission. Wanting this ye want all! What then is your circumcision? A painful reminder of an annulled mercy. Call your Rabbis! Assemble your families! Whet your knives! Cut your children! Their cries under your vain mutilations are but piteous wailings for a vanished past. Read the latter chapters of Exodus! Ponder Leviticus! Recall Numbers and Deuteronomy! They are filled with directions for sacrifice, which Jehovah commanded Moses from the cloud above the mercy-seat. All are blotted out by the modern Jew, and replaced by nothing. He thus fossilizes the Scripture he esteems sacred. Only left to him the creed of the heathen Gentile who has no sense of guilt and a blind hope in the mercy of a God oblivious to human transgression. Hence the Jew is not a Jew and can not be a Jew. He makes the religion of his fathers a skeleton. His creed is a shell. His synagogue is a shadow. His soul is a hunger. His life is an exile. Among the nations he wanders a hopeless stranger; circumcised from the fellowship of humanity; boasting a Law which is his condemnation, and forgetting a redemption which was salvation. Do such a people fulfil

the promise and prophecy of their own Scripture? To them were confined all the miraculous manifestations of Jehovah for thousands of years, confirming and brightening a covenant of eternity, to be signalized by a universal kingdom. Can pilgrim Israel, spoiled by the centuries, consecrated to gain, with a dead faith and a faded hope, and neither zeal nor means of converting the nations—so unjustly hated and widely persecuted—ever persuade the world to circumcision, and triumph in making universal the religion of Moses, which was adapted only to the infancy of the Hebrews? Nothing in the genius or history of the Jews indicates the possibility of such an achievement. Then has all the glory of their splendid past ended in the smoke of their temple. Jehovah promised, and has not performed. His predestination is failure. His covenant-bow is blackness. His promised kingdom is a vagrant, mercenary, despairing Jewish exile. The sun of his morning has turned to cloud and filled his universe with gloom.

But ye Jews, in another essential ye differ from your ancestors. While their religion was a bondage, it was also a joy. They exulted in hope of a Messiah. Not theirs the vain fancies of heathen poets glowing only with the colors of creative genius. Hebrew Scripture is bright, not with mortal visions, but with divine promises. Through the cloud of his shame and suffering Job saw a living Redeemer. Moses predicted Shiloh and a Prophet greater than himself. David sings of a King who should rule the world. Isaiah, having prepared the way of the Messiah, cries, "Behold your God—He sitteth on the circles of the earth—He weigheth the mountains in scales—He leadeth out the stars by number—they shall not hurt nor destroy in all my holy

mountain, for the earth shall be full of the knowledge of Jehovah”.

Ancient Hebrews triumphed in a Messiah who should conquer earth by truth to peace, and rule its king in righteousness. This hope brightened youth; animated age; inspired the nation. Israel saw on every cloud a bow, and knew behind the gloom a sun. Jews in defeat were conquerors. A Victor-Savior would at the last fulfil all the predictions of their sublime prophets. They were assured of a universal peaceful glory undarkened by the war-clouds of our own age, in which nations are forced by greed and passion to educate their sons for military slaughter; to expend on battleships the money which would endow colleges and hospitals; and to behold liberty itself dynamited over tyranny to victory, while a Peace-Congress is guarded from assassination.

Jews, are ye kindled by the Messianic hope which inspired your fathers? Does it now glow in the writings of your Rabbis? Does it brighten your synagogues? Does it live in your families? The face of the commercial Jew indicates that the Hope of Israel is dead in his heart. Let him look within and answer whether it is not a lonely void with no expectation of Messiah!

Even in our own free land, a rich and respected citizen, the American Jew seems to dwell under the shadow of a solitary and disappointing future. Let his jubilee-trumpet sound! Let Israel swarm to Palestine! Let the Jew buy and own and crown Zion with his synagogue! His very success would involve perplexity and contradiction. Could he rebuild his temple? Having no Aaronical priests he would be mocked by its altars. Each sacrifice would be a satire. For the Jew there can never more be remission in the covenanted animal

blood. Our modern world would ridicule his antiquated slaughterings in Jerusalem. Ghosts of his old priests and prophets and kings would haunt the mortified Jew. He can no more revive the religion of Abraham and Moses and David than he can convert the Dead Sea into a fresh mountain lake. Possessing a populated and prospering Palestine, it would be to him a wilderness strewn with the skeletons of an extinct past.

Let us now reverse our picture!

Nineteen centuries since twelve Jews began a work which seemed a chimera. They were plebeian Hebrews. Not priests and kings and conquerors like the most splendid writers of their Scripture! Apostles were from the people. Publicans and fishermen aspired to convert a world. Without education, without ancestry, without oratory, it was deemed fanaticism. These humble witnesses were opposed by priests; despised by sects; scorned by philosophers; martyred by kings. Defying all, they delivered their message. In three centuries the crown of the world was worn by their imperial defender. Nor were their disciples only peasants and slaves. Patricians had been won from the golden palace of the emperor on the Palatine. After the corruptions of ages a spark burst forth from the apostolic doctrine which now illuminates the earth. Twelve unlearned Jews proclaimed a salvation that is moulding nations, inspiring literature, stimulating science, shaping history, and conquering humanity to the peace of righteousness.

Sons of American Israel, we invite you to study a creed which has produced results so stupendous.

Jews now take their doctrine, not from their prophets, but from their doctors. Judaism is Rabbinism. It is Hebrew Scripture minus its sacrificial reconciliation

—a temple without an altar. Bound to it the skeleton of a dead past! Rabbinism resembles an air-ship, overweighted, and struggling to rise from night into the sublime aerial regions of light and freedom.

While Moses proclaimed laws, civil and ceremonial and moral, suited to a nation of escaped, idolatrous slaves, he also legislated for the political and religious future of a cultured and developed Israel, that he might shape a people worthy of their Messiah, and his righteous rulership of the world. With many temporary provisions his system was rooted in an eternal need. Its essentials were for humanity in all generations. Moses struck down into man's deepest nature and satisfied man's universal hunger. Beneath all his multiplied and minute ordinations he revealed reconciliation. Yet humanity shrinks from its salvation. Like flesh with a sensitive wound, soul draws back from God. With the revulsion of disease we reject our spiritual remedy. I am now in a region of mountain streams. They dash in cascades over rocks, they flow in smooth currents amid meadows; each seeks its beneficent end in that ocean whose clouds vivify and fructify our globe. Let the brook rebel against itself! Let it sigh to change its course! Let it pine, against its nature, to climb the mountain, and return to the chill and night of the cavern whence it escaped! Such is man in his wish to turn from God! To reverse the stream of his desires; to bring him from guilt to pardon and from sin to sanctity; to lead him from the temporary to the eternal, and to make earth his discipline for Heaven, is the rational and lofty aim of both Moses and Christ. Ye Jews, Christ builds on Moses. Christ fulfils Moses. Christ amplifies Moses. Christ exalts Moses. The twilight of Moses in Christ shines noon. We are now

presenting our claim. Our proof we will give hereafter.' The doubt of the Law becomes assurance in the Gospel. Christianity promises the certitude of our remission and regeneration. It tells us that we may be "justified freely", that faith in our Divine Sacrifice "is accepted for righteousness", that we may be joyful in reconciliation and forgiveness; "born from above", the "Spirit witnesses" that we are the "sons of God", and we cry, "Abba Father", translated into the "liberty of the glory" of his children .

As a Redeemer our Jesus was most anxious to confirm your Moses. A mere teacher, like Confucius and Boodh and Zoroaster and Socrates, and your own Rabbis, He would have been separated from the promise and covenant and genius of Hebrew Scripture. We believe his character to have been infinitely above the possibility of Angels. But his example is not salvation. His name, JESUS, shews Him a Savior. He delivers from that sin which bars man from God. Our Christ is a Lamb; not the lamb of Moses, but the Lamb of God, sacrificed for a world. Calvary harmonizes Judaism and Christianity. All Hebrew offerings for centuries point forward to Calvary. In Calvary their end and explanation and accomplishment and perfection. Earth is our altar. The universe is our temple. In the Cross center life, death, time, eternity. Our Israel is Humanity. Not an animal our offering! The humble type is exalted into the everlasting God. Jesus, Creator of all, is your Jehovah incarnate. He makes our sacrifice infinite as Godhead. Of prophets He is *the Prophet*; of priests He is *the Priest*; of kings, He is *the King*; the glory of his universe, who even on Calvary showed his sovereignty over Earth and Heaven and Eternity.

Our Epistle to the Hebrews transfigures your sacrificial tabernacle into our atoning Christ. In Him, your whole Scripture is satisfied and transcended. Christ is our Moses and our Aaron and our Joshua. Christ is our priest and our altar. Christ is our ark and our mercy-seat. Christ is our bread and our lamp and our incense. Christ is our atonement; our shekinah within, and cloud and fire without. Christ is the sum and sun of your promises and prophecies and covenants.

We repeat! Our Christianity is but the expansion of your Judaism. Jesus perfects Moses. Jesus glorifies Moses. As picture to outline; as flower to bud; as ocean to stream; as sun to ray, so is Jesus to Moses. We have no doctrine or experience which is not illustrated by your Testament. We study it diligently as yourselves. It is sacred in our families; revered in our hearts; preached in our pulpits. Our theological schools teach the very language of the Jewish Scripture, and our Bible Societies scatter it over the world. And we give the Old Testament a circulation not possible to yourselves. Travel over the Russian Empire! Throughout its vast extent the Greek Church prints and reads and treasures your Hebrew Bible. Traverse the countries whose millions are swayed by the Latin Church! All accept your Hebrew Bible. Explore the illimitable British dominions! Everywhere the Anglican Church authorizes and expounds your Hebrew Bible. Our innumerable Protestant communions unite in your Hebrew Bible, which thus we circulate over earth. Is this the work of Jews? Who translate and distribute your Scripture? Your Rabbis? Left to them, your Hebrew Bible, as their own ponderous volumes, would be imprisoned in the dust of their libraries. It is the uncircumcised Gentiles who publish billions of

copies of the Old Testament, and disperse them, like leaves, for the healing of humanity. Christianity alone vivifies your Scripture, and wings it over our globe. Our Gospels and Epistles animate and circulate your Moses and your Prophets. Touched by Christ, your Hebrew Bible, to bless earth, speeds like an angel over the face of Heaven.

Ye Jews of America, your hearts are seared with memories of centuries of persecution. Europe has been a furnace to Israel. Each home of the circumcised is clouded by histories of wrong. Prejudice and avarice and bigotry have been remorseless to your ancestors. In our land you have found rest from the violence of enemies. *We* have never met a Jew with chain and dungeon and fire and robbery. Our metropolis, on its superb avenues, glitters with your names, which are signs of your commercial prosperity. Your coffers are full; your homes are palatial; your synagogues rise; your hospitals multiply. Never in your history have you so increased in wealth. And yet you are isolated. You do not mingle in the currents of our social and political life. Amid our teeming people Israel is a wilderness Sinai. Circumcision walls from fellowship. Each synagogue is a congregation of strangers. However rich, cultured, and patriotic, Hebrews in America are exiles. But if what we have urged be true, your circumcision is meaningless mutilation. Without sacrifice and Messiah, your religion is a painful and humiliating reminder of that faith of your fathers, which, a bondage and an infancy, was also an assurance and a victory. Compared with them you live in a cloud. Your hearts are solitary. Your lives are a perplexity and estrangement. Your synagogues preach the Law that condemns, but not the redemption which saves. Unper-

secuted ye are unassimilated. Political liberty is not spiritual freedom. Is your religion a shadow; a corpse; an altar without fire; a temple without Jehovah? To your own hearts I leave the answer.

In a second article we propose to give you our *reasons* for believing that our Gospels transmute the rough ore of Moses into the pure gold of Salvation. Let us now presume that you are convinced! Your minds accept our proofs, and your hearts believe our Messiah as fulfilling your Law and your Prophets. Converted thus, you will exchange circumcision for baptism, and, free and forgiven, you will rejoice in our crucified and risen Savior. What a revolution in Israel! Jews would be the leaders of the nations. Each would be invested with a halo transmitted from the glory of his ancestors. Israel would be the light of our world. Like Moses, it would no longer see Canaan from a distance. It would enter and possess and be diademed. The land would be sacred not only with the footprints of patriarchs, and prophets and priests and kings, but also with the brighter memories of apostles and Messiah. Nay! lifting the veil, which, like that of their tabernacle, hides the holiest, they would behold the Heaven opened by our Christ made visible to faith in the familiar images of their own religion. Our Apocalypse symbolizes the glories of the Everlasting Life in the worship of your temple. Moses and the Lamb are forever celebrated together in celestial song. Above all, as a sun among stars, shines Christ, a JEW—our Incarnate God—our crucified and risen and ascended Messiah—Creator of worlds—Jehovah of the Old Covenant and Jesus in the New—Redeemer of humanity—King of his universe.

X.

JEWS AND MESSIAH

Second

Jews receive their Scripture as a revelation, recorded by inspired men, and attested by miracle and prophecy. They who believe that Elijah brought fire and rain from heaven, and a child from death to life, and was himself charioted upward into glory—they, receiving thus the supernatural in the Old Testament are prepared for the supernatural in the New. Our faith, therefore, is a common ground on which we stand together in testing the proofs of the resurrection of the Messiah.

In our courts juries decide on facts. Judges instruct witnesses to testify, not what they *think*, but what they *know*. Legal evidence, usually, is from observations through the eye and ear. Men are sworn to tell what they saw and heard. All mere speculations, opinions and suppositions are inadmissible.

Certain cases are tried and decided by the judge on *deposition*. This is written testimony taken by a special officer. On this documentary evidence, without seeing a witness, the judge determines the most important

cases involving the dearest and greatest interests of life, property and character.

While it is advantageous to see and hear witnesses, to study face, tone and gesture, and know each in his presence and personality, yet lawyers too often mislead juries, and justice may be better attained where a learned and incorruptible judge, in his privacy, apart from confusion and excitement, sifts and weighs the written words of his witnesses, and reaches his conclusion in leisure and retirement.

Histories are composed of two species of materials. First, we have facts furnished by observers. This evidence is direct, specific and the best. Yet while preferable, it is contracted. Witnesses become dispersed, and their testimony is transmitted through various channels, so that historians are forced to examine the facts preserved in the memories of many persons. What such evidence loses in directness it gains in multiplicity. Both methods are combined in the New Testament. Peter and Paul and Matthew and John are observers, while Mark and Luke collected and narrated the words of many who claimed to have seen and heard the risen Master. Thus are united all the means possible to make evidence credible. We ask Jews to consider with us our New Testament as a single book witnessing the Resurrection of Messiah. Following the Gospels, the Acts and Epistles enable us to sift each writer in every way possible, to discover and establish truth.

Our present examination deals only with fact. Indeed, with *one* fact! And that fact familiar every moment! Ever around us are the infinite tokens of life! In all men we see its proofs! We know them in ourselves! There is one universal test. Voluntary

motion makes life certainty. Oceans are moved by currents; the atmosphere by winds; worlds by gravitation. Around its center sweeps an involuntary universe. External force may stir a corpse. Now let the impulse come from within! Its cause, the *will*! All is changed! Does a man see? Does he hear? Does he smell, or touch, or taste? He talks; he walks; he eats! Then he LIVES.

As related in the Gospels, after death, was Jesus visible and audible and tangible? This is our sole question. As creation revolves about a point, so all the evidences of the New Testament center in the fact of the Resurrection of Jesus, which can be proved only by witnesses.

Jews are familiar with a characteristic of their Scripture. Artificial saints are painted with the simper of a fancied ideal sanctity. Impeccable anchorites are crowned with a halo stained by no mortal spot. All are suspected of manufacture aiming to glorify a sect. How different in our Hebrew sacred biography! Pious priests and patriarchs and prophets are *men* with human infirmity. Faults of writers of inspired Scripture are neither concealed or extenuated. They are recorded and punished. When a saint felt his repentance did not hide his sin. Adam in Eden was beguiled; Noah was once intoxicated; Abraham deceived; Jacob defrauded; David was tempted by lust to murder; Solomon was seduced by concubinage into idolatry.

Ye Jews, our New Testament follows your Old. Both are stamped with the candor and integrity of truth. Apostles claimed to be witnesses for a holiness preparing for Eternal Life, through a Messiah they proclaimed as the Incarnate Jehovah. What a temptation to strengthen their testimony by concealing their faults!

Rogues and fanatics make their leaders angels. How different our Evangelists! Our witnesses record their childish ignorance; their pitiable stupidity; their cowardly infirmity. Peter, prince of Apostles, who opened the kingdom of God to Jews; Peter, who first converted Gentiles; Peter, in a moment of terror, denied and lied and cursed. Cowards, the remaining ten, forsook and fled. Worldly wisdom would have veiled such blemishes. Not so a divine integrity! What the saint loses the witness gains. Recorded faults prove incorruptible honesty.

In *style*, also, our New Testament resembles your Old. Both show the same transparent simplicity. Impostors swell and exaggerate. Our modern reporters are suspected because they invent and color to sell their narratives. When facts are withholden they often force disclosures by threatening lies. Their style is shaped by their purpose. Familiar with their arts we distrust their statements. Moses and prophets and apostles are as far removed from reporters as heaven from earth. Especially in our New Testament we have plain and pure words which image the souls of writers intent only on everlasting truth.

Dovetailed testimonies are distrusted by lawyers. Where many witnesses testify to the same facts there will be as many differences as there are personalities. What strikes one strongly will not impress another. One will omit what another mentions. One exaggerates where another suppresses. One describes with sensibility and imagination, and another in the cool language of reason and common sense. Such variations confirm testimony. But when witnesses are instructed to falsify, they show a suspicious, mechanical uniformity. Personality is extinguished. Art supple-

ments nature. Sameness proves fraud. In our records of the Resurrection are all those varieties incident to discrepancies of view and character, with absolute agreement in the sublime fact itself. Ye Jews, we ask you to study for yourselves the testimonies of our Gospels!

There is one supreme test of honesty. Men are deceived and they dissimulate. I may suspect a sleek and prosperous and interested witness. Confront him with death! Open before him his grave! Bring him under the shadow of eternity! His integrity in his statements is assured. By fire and sword and cross the apostles were tried. They witnessed, not a doctrine, not a speculation, not a philosophy, not a system, but a *fact*. Unto death they testified that their Master was seen and heard and handled after his Resurrection.

We have given proofs of the honesty of our witnesses. Is their intelligence doubted? Surely not by Jews! Examine the writings of Matthew and John and Peter and Paul! Test them by your Prophets! Try them by their success! They have a circulation surpassing all other books. Greek and Latin classics are few in comparison. Our most popular novels are not multiplied like our Gospels and Epistles. To them Moses and the Prophets owe their wide circulation. Could ignorance instruct and vivify the highest intelligence, and produce results so unexampled? Jews can not question the mental ability of witnesses whose writings have made their Hebrew Scriptures known to humanity.

Proved honest and capable, let us now examine to what our witnesses testify.

Charlatans no longer monopolize communication from the other world. The frauds of spiritual telegra-

phy have been exposed. Only the most credulous weaklings have their pockets emptied by tricks in dim lights, in which appear majestic floating figures, white spectre-fingers, amid weird, unearthly music, with letters from the ghostly dead. Impostors are replaced by Scientists. A famous professor from an eminent university leads the investigations. And he is taken soberly in his *inductive* research by his learned associates! His institution is advertised by his pursuits. From every part of the world he examines reported facts, compares and analyzes, and seeks to sift truth from falsehood. We wish he would publish those letters. Bacon may well be startled if conscious that his principles of induction are so applied. Spirits! They are invisible, intangible, inaudible, without material organism. Writing presumes in spirits muscles. Yet spirits have left behind their muscles in their bodies. Destitute of the muscles essential to penmanship, Science must conclude that spirits can not write; much less rap and walk and talk and sing. Always she sees physical effects produced only by material organs. She unsettles faith in her own principles, methods and conclusions when she pushes investigation into a realm incapable of inductive proof. Judging spirit-communication on its own merit, it has added nothing valuable to our human knowledge. Vapid letters, filled with mistakes and trifles, diminish veneration for eternity, and cause us to shrink from a state beneath our present condition, and marked by childishness, senility and illiteracy.

Our present inquiry is not with phantoms. We are within the realm of our senses. Our proofs relate to the body. Like Botany, like Geology, like Chemistry, like Astronomy, we build on facts attested by eye and ear and finger. We are within the realm of Physical,

Inductive Science. I know that my friend lives. How? Only as his soul is evinced in the actions of his body witnessed by the organs of my body. His life is known to me by his fleshly movements. He walks; he talks; he eats! I see these acts and am sure he lives. Millions around me are active with intelligence. Each directs his body by his will. To doubt he lives proves me a lunatic. A crook of a finger; a wink of an eye; a word of a lip; any movement of hand or foot or head, by the volition of the man, is proof indubitable that he is not a corpse.

Jesus is not present as a spirit. This would have taken Him out of the realm of the senses, which *only* Physical Inductive Science explores. In a sphere of disembodied souls evidence is unsubstantial and unsettling as the invisible shadows of the departed, or as the perplexing researches of our new philosophers. Some of the affrighted witnesses of Jesus mistook him for a spirit. He was prompt to correct and rebuke their error, and save us from the puerile experiments which have made Science ridiculous. He calms their fears. He assures their faith. He challenges their examination. Prove Me! Handle Me! Behold my side, my hands, my feet! Touch my wounds! I who died live again in my flesh! Have ye food? Give it Me! I will eat and prove to your senses, by that most animalistic act, that this is my body, crucified and risen, and now fed and nourished according to the laws which govern all the animated millions of our humanity.

Ye Jews, examine our witnesses! Often the truths they teach are as far above our comprehension as the Infinite God is above finite man. Not so the evidence they present! This is intelligible to the plainest common sense. Epistles confirm Gospels. Letters unveil

hearts and reveal character, and take us into the inmost personalities of their writers. I never knew Cicero until I read his letters to Atticus. I was never sure of Cromwell until I read his letters to his family. I never doubted Washington, but his letters to his friends increased my faith and veneration. Peter and Paul and James and John have bequeathed to us immortal photographs. Unconscious artists, they have painted their own faithful portraits, which show their souls transparent in the light of everlasting truth. In minute lines and colors we see the men, and our Reason accredits their testimony to the plain fact of the bodily Resurrection of their Master.

Before we reach the main purpose of our chapter we invite Jews to compare the Life of our Messiah with the prophetic pictures of their Messiah. Your Messiah was to be of the tribe of Judah. Our Messiah is of the tribe of Judah. Your Messiah was to be a Son of David. Our Messiah is a Son of David. Your Messiah was to be born of a virgin in Bethlehem. Our Messiah was born of a virgin in Bethlehem. Your Messiah was to enter Jerusalem triumphantly on an ass. Our Messiah entered Jerusalem triumphantly on an ass. Your Messiah was to appear suddenly in his temple. Our Messiah appeared suddenly in his temple. Your Messiah was to be offered as an atonement for sin. Our Messiah was offered as an atonement for sin. Your Messiah was to be pierced; to cry, "My God, my God, why hast thou forsaken me?"; to have lots cast for his vesture and his garments parted; and to be mocked in the words, "He trusted in the Lord to deliver Him; let Him deliver Him!" All this our Messiah fulfilled to the letter. Your Messiah was to be a Prophet like Moses. Our Messiah was a Prophet like

Moses. Your Messiah was to be a Priest forever after the order of Melchizedek. Our Messiah is a Priest forever after the order of Melchizedek. Your Messiah was to be a King ruling the world from Jerusalem. Our Messiah, crucified and glorified, we believe to be King reigning in the New Jerusalem over his universe. Hence we trust and obey and worship your Messiah predicted as our Messiah realized.

Jesus was an unlettered Jew. He was the reputed son of a village mechanic. Provincial in birth, education and association, He had none of the advantages essential to literary success. Yet in his style is no trace of his formative life. An exquisite refinement breathes through all his words. Gamaliel never attained the excellence of Jesus. Nazareth outshone Jerusalem. What literature equals the sermons and parables of our Master? What originality! What simplicity! What propriety! What dignity! Illustration points argument. All nature supplies figures. Art exceeded, is forgotten. Speakers and actors are real men. Dialogue vivifies doctrine. Eternal Wisdom springs from casual circumstance. This village Jew speaks to humanity, which could have no Messiah with superior literary merit.

Jesus was a typical Hebrew. Rabbinism dominated his age. Scribes and Pharisees and Sadducees despised the people. A touch of the vulgar herd was pollution. Gentiles were loathsome idolaters. Scorn and hatred isolated circumcised Israel. Jesus soared above these bigotries of his age and race. He announced a religion suitable for men and angels. The love of God and neighbor is law for a universe.

Did Jesus revolutionize Moses? Yes! But superseding He fulfilled. Social and political and ceremonial

were at once abolished, adapted, expanded and glorified. Eternal truth in Law and Prophet was made enduring as Heaven. In Jesus radicalism and conservatism are realized and idealized. He destroys to build. He converts carnal into spiritual; particular into universal; temporal into eternal. A dead past He vivifies into an everlasting glory.

Trace to its causes the success of sages and heroes! Each is a transcendent type of the genius of his nation. Concentrated in one is a magnified and intensified all. A spirit idolized by a kindred people leads triumphantly armies and senates. Yet the most brilliant success evolved from racial aptitudes and necessities is circumscribed and narrowing. Hence the imperfection of a Boodha, a Confucius, a Socrates, a Caesar, a Mohammed, a Napoleon. Jesus differs from the crowned conqueror of adoring ages and nations. He impersonates Humanity!

So far we have described mere secondary characteristics. We now approach that which is supreme.

Jews, we admit that we believe that Jesus is both Messiah and God. He prophesied as God. He wrought miracles as God. He forgave sin as God. He claimed to raise and judge the dead as God. He permitted Himself to be called God. If not God He was a blasphemer. About his cross Earth and Heaven were not witnesses to his sovereignty. The Gospel of his death is a lie. Priests, Scribes, Pharisees, rabble, Herod, Pilate, are justified. Jesus not God deserved the thorn-crown, the mock robe, the face-blow; in his death-agony the taunt upon his cross. When disciples forsook, how could enemies believe? All was against the dying man, and the mad multitude was insensible to a

shaking earth and a darkened heaven. The only proof that Jesus was God-Messiah is his Resurrection.

A man who thinks He is God and is not God, is insane. A man who says He is God and knows He is not God, is a villain. What Jesus was we determine from his acts and words.

Search the records of asylums! Gather the sayings of their inmates! Compose thus a literature of lunacy! Compare it with the Gospels! Have your maniacs moulded the opinions of nations; commanded the study of ages, and converted Augustines and Luthers and Bacons and Newtons and Chathams and Washingtons and Websters? Impossible! All this has been accomplished by the sayings of Jesus because they bear the stamp of uniform, conservative and consummate wisdom.

Or, would an impostor preach repentance, denounce sin, urge holiness, offer eternal life, and proclaim judgment with everlasting awards for good and evil? No! Nor would he commission brother-villains to live and work and die in battle to extirpate wrong and promote sanctity.

And now, ye Jews, I can but testify these convictions of my Reason, carried by proof to certitude, which have created in me that assurance of the character of Jesus, on which ultimately, is grounded our faith in the Resurrection He promised and predicted. I study men in Scripture and in History. On each I discover some mortal blot. Jesus alone defies my scrutiny. He stands before my criticisms perfect in holiness. Nor can I conceive that a writer not perfect could create a character that is perfect. Mortal genius could no more invent Jesus than it could make a rose, a man, a star, a sun, a universe. His picture in the Gospels could not

be improved by the touch of the brightest seraph who leads the literature of Heaven. And the more familiar I am with Jesus the stronger that conviction of my Reason on which I found my Faith. In Him alone of men I find self lost in benevolence. Always He moves in an atmosphere of Heaven. No stain ever in the halo which crowns his head! In life, in death, in resurrection, in ascension, the majesty of everlasting truth and love! And in myself the spring of all that is good! Wherever I search I find Jesus lives only in pious hearts. He is the fount of noblest affections. He is the object of purest hopes. He is the model of most perfect virtue. The life of the man never falls below the glory of the God. His brief biography on Earth may well be the Everlasting Gospel of Heaven. Nor will his picture, painted by unlettered publicans and fishermen, be dimmed when exalted into the effulgence of Godhead. Hence Reason is overwhelmed by the proofs into the assurance that Jesus, by his Resurrection, fulfilled his prophecy of his Resurrection.

Ye Jews, with you we receive Moses. We stand with your Rabbis. Hebrew Scripture we believe to be a revelation from God recorded by inspired men. Hypercritics, branding Bible with falsehood, we esteem infidel-enemies. Yet we have for our faith an authority stronger than your own. Jesus affirmed Moses. Jesus fulfilled Moses. Jesus quoted Moses. Jesus refused all who rejected Moses. Jesus on Moses placed the seal of his Resurrection. Do you shrink when you read that Moses killed in Egypt, slew in the wilderness, commanded extermination in Canaan, and that Elijah with sword-slaughter extirpated Baal-Priests? Unauthorized by Jehovah both would be murderers. Our Jesus

vindicates your Moses and Elijah by selecting them to share the glory of his Transfiguration.

Pagans hide sin in ceremonial. Their gods love splendid gifts and ostentatious displays. If temples are enriched heathen priests permit transgressions. Ceremonial is above moral. Not so Moses and the Prophets! Jehovah preferred righteousness to sacrifice. Apart from uprightness the altar was abomination. Not for Himself did the Creator build and appoint his temple. Could He who made earth and spread heaven have satisfaction in any mortal structure? He who formed a sun could have no delight in a candle. He who made Cherubim had no pleasure in the pain and gore of beasts. Ordinations of Moses were to teach and reconcile man, and not to please the Unchangeable and Everlasting God. Behind all and above all and in all was the demand for a right life. Obedience was better than sacrifice. Law was discipline for virtue. Christ follows Moses. His trumpet-call was repentance; his command love; and crown of all, everlasting holiness.

Moses and your Prophets show us, that we, in ourselves, are insufficient for virtue. And our Gospel teaches that, without God, man is a spiritual imbecile, and an eternal wreck. Your Scripture presumes and promises the Holy Spirit. His glorious power in the conversion of humanity, as the consummation of the election and discipline and history of Israel is assured by Jesus. In the Holy Spirit Old Testament and New are harmonized. Promise in the Prophets is fulfilment through the Gospels. All teach that intellectual enlightenment is not salvation. Head may be convinced when heart is vile, and will rebellious. Only Almighty Breath can turn humanity from sin to holiness. Eternal

Life through Christ, we supplicate for Israel. With Paul, we would aspire to be accursed after the manner of Jesus, could the ignominy of a cross make Jew and Gentile one in the Lord. We will henceforth try to pray and work for the salvation of that Hebrew People who are authors of Scripture; prophets for humanity; apostles of the Messiah-God we believe to be the Light of Earth and the Glory of Heaven.

XI.

REMISSION

Often a young collegian esteems it virtue to screen by falsehood a classmate from punishment. Measured by the moral standard he adopts he is justified and applauded. Sparta rewarded successful theft as discipline for military duty. Because plausible in falsehood a Turk recommends his son for employment. Tyrians considered it supreme piety to sacrifice their children to their gods. Budhists seek Nirvana by submissive suffering, and Brahminists merit by agonizing torture. In veneration for parents the agnostic Confucius centered religion. Imperial Rome killed Christian martyrs as rebels against her sovereignty. Mohammed slew or enslaved all who did not receive him as the prophet of God. The Medieval Church deemed it duty to burn, behead and strangle heretics lest they should poison souls, and human agony was made a festival for kings, priests and people. In defence of the faith pious popes commissioned armies to desolate and fanatics to assassinate. Duelling at this hour has imperial sanction which thus legalizes murder. Not a crime condemned by the Decalogue which has not been practiced as a virtue! The majority of mankind call idolatry religion.

Our world is a moral chaos. Humanity in itself has never furnished a standard of right. Its greatest teachers have been conflicting and confusing guides. While all times and regions show lingering traces of law and conscience, yet such is the force of appetite, passion and interest that men will satisfy their lusts and fill their pockets regardless of right; until the moral sense has been well compared to a mirror shattered into a thousand fragments each giving back an imperfect light and all together making an illusive glitter. For this reason we should examine the authoritative standard of the inspired Scriptures. Let us then look beyond the code of our college, our club, our profession, our neighborhood, our country, our race, and inquire what is duty by the Revelation of the Almighty.

We propose to measure humanity, its condition, and destiny, not by the standard of man, but by the Word of God.

(1) We are placed by our Bibles in the blaze of the infinite and insufferable holiness of the Omnipresent, Omniscient and Omnipotent, who is the Personal Sovereign of all.

(2) We are commanded by our Creator to a true, perpetual, faithful, loyal and loving obedience to Him as the supreme end of our existence.

(3) We are confronted in Jesus with his incarnated holiness as Jehovah, accommodated to our mortal vision, while preserving its immaculate purity.

(4) We are challenged by the Holy Ghost within us, drawing us ever from sin to holiness.

(5) We have revealed to us a Judgment where our lives will be scrutinized by Omniscient Justice, with awards of eternal life and death.

(6) We are informed that an existence in time

should be an education for eternity with saints and angels, in the presence and image of our Divine Savior, and where sin is impossible and holiness universal.

With such demands we may well inquire how Scripture represents our humanity in its effort to meet its obligations.

Our witness will be Paul! Other Apostles were called by Christ on earth. He whom we now consult was summoned by Jesus from His glory. The dazzle of a noon sun did not equal the splendor of the spiritual illumination. Our Savior on no vain errand descended from His throne to His footstool. In His own voice, in His own words, in His own authority, He commissioned Paul to preach—"Remission". In the Epistle to the Romans he fulfilled his vocation by painting humanity. Terrific his colors! Men, he styles "fools"; "thankless"; "vain in their reasonings"; by image-worship corrupters of the glory of God; abandoned to "vile affections"; transgressors in every hideous and loathsome form of possible wickedness.

Fettered in the golden palace of Nero, Paul afterwards knew that every sin so vividly depicted in his Epistle was committed within the walls of his own imperial prison. The lives of the tyrant and his satellites are more shocking than pagan vice and crime in the words of inspired genius. Historic fact is darker than Bible picture.

And fearful the doom of the nations who colored the portrait! Babylon, Nineveh, Egypt, Greece, Rome! What energies! What battles! What conquests! What genius in art and literature and philosophy! What tombs and temples and obelisks and libraries and pyramids! These nations, to feed themselves, subdued the

world. Mankind was the slave of their lusts. They gorged themselves with the fruits of their own ungodliness. All perished in their mad, suicidal iniquities. Desolate ruins are witnesses of their corrupting idolatries. Blacker and bloodier the story of each than the hues of Paul.

And even more impressive and instructive than this picture of our race is his portrait of himself in battle with himself. "To *will* is present with me, but to *perform* that which is good I find not. For the good that I would I do not, but the evil that I would not, that I do." Our soul-master is the Will. By it are dominated our thoughts, our feelings, our volitions. Its ultimate decision determines right and wrong. One resolve may stamp character forever. Eternal destinies are suspended on volition. Paul shows that the will is bound to evil, and, in itself, incapable of good. Man is fettered to self and time. He is powerless to actualize his own sense and wish of right. He is painted by Paul as a mere paralytic. Nay! the Apostle compares him to a criminal fettered to a putrescent corpse, and in peril from its contaminating poison!

In its natural acts our will is free. As I choose, I rise, I walk, I sit, I eat, I talk, and use my bodily and mental organs and faculties. But confront me with the holiness of God and Heaven, and in such a sun-blaze I am a blind paralytic. While free in my ordinary acts, I am enslaved to my carnal self. Only a being wholly good is wholly free, while every being wholly bad, is wholly bound. Between these moral extremes moral freedom is proportionate to moral condition.

To translate a soul from its spiritual slavery to its Christian liberty is the problem of salvation.

In revealing the mystery Paul takes us back to the predestination of eternity. Our universe was created for a purpose sublimer than itself. Scripture peoples it with angelic hosts. Holy and happy immortals adore their Maker in eternal song. Jehovah they glorify in grateful and glowing love. But beyond jubilations of Creation are anthems of Redemption. In ecstasies of praise, harp and voice in Heaven celebrate Incarnate Godhead. All the past of the universe converges to the cross, and all its future radiates from the cross which is the center of time and eternity, and the new moral measure of all moral intelligence.

After the Fall a promise and a prophecy came to Adam, of defeat and triumph. Cain offered his fruits, expressing gratitude, not guilt. They were rejected. The mad apostate rushed on to murder. Sprinkled with sacrificial blood, the altar of Abel witnessed and confessed the sin of man and the sovereignty of God. By voice or flame his offering was approved, with a divine testimony of his remission. Strong in faith to build his ark, having floated over the corpses of a perished world, Noah in blood cancels guilt and voices thanksgiving; and in His cloud the bow of Jehovah announces acceptance and seals covenant. Everywhere over Palestine, as they wandered with their flocks and herds and tents, Abraham and Isaac and Jacob approached for mercy by sacrifice the Awful Presence. The Passover of Moses was a witness in blood. On the Mount of the Law blood sealed the Covenant of Jehovah with His people, before His servant was admitted to the crowning glory. On the entrance-altar in the Court; on the mercy-seat of the Holy of Holies; in morning and evening offerings; in the annual festivals; for personal remission and for national forgive-

ness—there was always the blood of atoning sacrifice. Down through the centuries of the Tabernacle, Israel approached Jehovah by blood. Solomon by rivers of blood dedicated his Temple. On the Cross the Divine Messiah in his human blood finished all and fulfilled the types and promises and prophecies of the ages from Adam to Himself.

Sacrifice ordained by the Law was completed under the Gospel. Atonements of Moses were terminated and glorified in the Cross of Christ. Old Testament and New were cemented into one system by the blood of Incarnate Godhead. Nor was animal sacrifice a caprice or a cruelty. It preached for ages to the eye. Each altar was a visible Gospel of the Cross. A dying lamb prefigured an atoning Christ. All past generations were thus educated for the infinite sacrifice of Calvary.

While Prophets and Apostles witness remission through atonement, we behold set forth in the epistle to the Hebrews preëminently the object of the faith, which is *salvation*. Christ there is the visible image and glory of His Father; the Maker of Worlds; the Lord of worshipping angels; called God. He spread heaven and founded earth, and is the changeless Everlasting. Also He is our Brother; our bone; our flesh; our blood; tempted in life and agonized in death; offering Himself as Jehovah for the sins of humanity, and rising from the grave to glory to be High-Priest for our world and King of His universe. In His deepest humiliation as man He shows Himself God. On His cross He commanded testimonies from earth and heaven, which witnessed together His sovereignty as their Creator.

Remission presumes miracle. Remission and miracle

are bound together in Scripture. Remission without miracle would have no authority. When Moses offers remission to Israel he must attest his commission by miracle from Jehovah. The cloud of the Divine Glory, covering the Tabernacle and filling the Temple, was no vain display of splendor to dazzle and delight an amazed multitude. It was the visible attestation of the Sovereign Creator of the universe, that by faith in ordained sacrifice sin was forgiven to penitent and believing Israel. And His Resurrection impressed with the majesty of His Godhead the words of our Savior, when "He opened their understanding that they might understand the Scripture, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that *repentance* and *remission of sins* should be preached in His name among all the nations beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in Jerusalem until ye be endued with power from on High". His command was sealed by his crowning miracle. Jesus leads the way up Olivet to Bethany. Gazing on His face and form stand around Him His expectant Disciples. With outstretched hands blessing the earth which pierced them, He ascends towards Heaven, which He enters with the wounded body of His humiliation transfigured into an everlasting glory suitable to the Redeemer of a race and the Sovereign of Creation.

It has been my privilege to worship in all the forms of religion in our Republic. I have also mingled with the professors and masters of classic Oxford, and the congregations of cultured Cambridge. With the great historic cathedrals of London and Paris I am familiar. The splendid Santa Maria Maggiore; the episcopal

Lateran; the sublime St. Peter's—I have visited all: Greek Church, Latin Church, Anglican Church, Protestant Church! Amid the creeds and nations and races I have been an observer. In all a visible want of joy! Solemnity, not joy, in the faces of all. Yet Old Testament prophets gloried in joy. After wails of humiliation the Psalmist exults in joy. Christ promised joy. Incarnation and Resurrection and Ascension should thrill with joy. The Holy Spirit is a Comforter with joy. A Gospel of Eternal Life is a message of joy. Yet the religion of Christendom is not a joy. Instead of the bloom of the garden we have the dreariness of the wilderness. Often our saintliest piety is a bondage rather than a liberty. Everywhere battle without victory!

We may be permitted to inquire the reason.

Often in nature, in the grandeur of the end we overlook the insignificance of the means. Creation revolves about a point-center. So the proof of Christianity is in a fact so slight that it is unnoticed. See Jesus eating! His pierced hands hold His food. It touches His lips. It appeases His hunger. It mingles with His system. Yet these simple acts were witnesses to the stupendous truth, that after death He lived. His Apostles were chosen to testify to a few motions of His body. On a fish-fragment was suspended the proof of His Messiahship, His Godhead and the Eternal Life secured on His Cross.

As in the evidence so in the experience of Christianity. Our personal salvation turns on the simplest act of the soul. Faith is the bond of home; the pulse of business; the cement of society; the life of the state; the salt of humanity. We behold—

Each living link in our vast mortal round
To the whole chain by Heaven's deep wisdom bound,
Till trust in others from our infant breath
Through all life's sorrows to the shades of death
Binds man to man, form ties of sacred love
And points us to eternal worlds above.
E'en faith in *self*, when obstacles oppose,
Which in the breast of modest genius glows,
Alone can fire the daring soul for flight
Beyond the clouds that veil the fields of light.

The Faith of Nature, Scripture makes the channel of grace. Faith in the Promise of Jehovah led Abraham to Canaan; nerved him to sacrifice his son; made him father of Israel and progenitor of Messiah. Faith in the Promise of Jehovah inspired prophets and martyrs to dare and die. Faith in the Promise of Jehovah brought remission through sacrifice, in tabernacle and temple, to millions of pious Jews. Hence, as under the Law, so under the Gospel, Faith in the Promise of Jehovah "is accepted for righteousness" and assures forgiveness. Paul does not tell me, that for my remission the righteousness of Christ is imputed to me. He asserts that my own faith is received for my own righteousness. Do I believe Scripture, not on the authority of creeds, or councils, or theologies, but on its proofs convincing my Reason; Scripture then to me is the Inspired Word of God. To trust a plain declaration of Scripture is, therefore, common sense. On the Cross inspired Paul sets before us Incarnate Godhead. Infinite by Godhead, the sacrifice is perfect. Godhead on Calvary gives atoning virtue to the Blood of Jesus for the everlasting salvation of billions. My guilt I wish removed; my sin forgiven; my person justified. For this end I trust the Promise of Jehovah in the words of Paul when he writes of Christ Jesus, my

Savior—"Whom God hath set forth a Mercy-seat *through faith in his blood* to declare his righteousness for the remission of sins that are past—that he might be just and the justifier of him that believeth in Jesus. Abraham believed God, and it was counted unto him for righteousness. To him that worketh not but believeth on Him that justifieth the ungodly, *his faith is imputed for righteousness*. Happy is the man whose iniquities are forgiven, whose sins are covered!"

In a caustic and brilliant essay, Mr. Froude—immortalized in his great history—poured his withering contempt on some humble disciples expressing in song the glories of a free salvation in the remission of their sins through the atoning blood of their Lord. He ridiculed the evangelical sentiment. Indeed, he seemed to believe that the Faith of the Gospel preached by Paul, instead of establishing, relaxed morality. In opposition to this great historical genius we wish to show the contrary. To us it is clear that the supreme moral force in the universe is the love of Christ kindled in human hearts by remission through his Cross.

But mere emotion is always suspected. Impulses must be tested by both life and death. Our witnesses we will try in the martyr-blaze. Apostles sealed their testimony with their blood. From Nero to Constantine disciples confessed their faith, fettered in dungeons, toiling in mines, starved, scourged, lacerated, mutilated, tortured, burned, beheaded. Unconquerable love for Christ conquered the world. Above the universal gloom medieval saints soared into the sunlight of that love of Christ which is victory. The love of Christ created the Reformation. The love of Christ was not extinguished by the long, desolating wars between Catholic and Protestant.

The love of Christ now pours over the earth its treasures to alleviate suffering and spread salvation. At this moment a cannibal-isle in the far Pacific witnesses that the love of Christ is inextinguishable even in our material age. Idolatrous human flesh-feasts had for centuries defiled a land on which had been lavished the most brilliant gifts of tropical beauty. A missionary dares place his foot on this cursed shore peopled by demons. With incredible toil he masters the island language. He builds, he teaches, he preaches, each moment exposed to be killed and devoured! Peril he meets with courage; snares with wisdom; savagery with patience; hatred with charity; obstacles with faith; defeat with prayer; and after years of woe and waiting beholds his island abjure cannibalism and idolatry, build churches, open schools, and triumph in the salvation of the Lord. That Pacific coral reef, in its bright tropical glory, is our witness that Paul was right when he told the Romans that the law of God was established by the Faith of Christ. Each converted cannibal is living proof that the Gospel creates morality. And the life-work of that consecrated missionary shows that the love of Christ is not only the most powerful force in our world but also in the universe. Angels worship God as their Maker; redeemed men behold the Creator in their flesh, by the blood of his heart obtaining their salvation. Hence mortals outvoice cherubim.

Ye angels wake sublimest song;
To Him celestial strains belong,
 Creation's King Divine!
Oh that my ear could catch your sound;
My lip the glories voice around,
 Ye see in Jesus shine!

Bright seraphs ye can never glow
With joys we pardon'd sinners know,
And which our bosoms fill;
For you no Savior's blood was spilt
To take away a mortal guilt
And with salvation thrill.

Forgiven all, from us shall rise
The loudest triumphs of the skies
When we our Christ adore;
In Heav'n thy face exulting see
And Godhead's glories beam in thee
Our Savior's evermore.

We turn for our explanation of this Transforming Power to Scripture.

From Genesis to Revelation it is a unity in a scarlet bond of sacrificial blood. But parallel with Remission by atonement was the Promise of the Spirit. Antediluvians experienced the Spirit. Prophets were inspired by the Spirit. Ezekiel affirmed that in man a new heart would be created by the Spirit. Micah said, "I am full of power by the Spirit". Zechariah records, "Not by might or by power, but by my Spirit". Joel on all flesh predicted the outpouring of the Spirit. John the Baptist promised the Spirit. Jesus at the Jordan was sealed by the Spirit; said that for asking would be given the Spirit; and commanded his disciples to wait at Jerusalem for the Spirit. Pentecost conferred the Spirit and to Jew and Gentile Peter preached by the Spirit. Paul is our supreme witness for the Spirit in all his life and ministry and writing. He says, "The Spirit itself beareth witness with our spirit that we are children of God." "Because ye are sons God hath sent forth the Spirit of His Son in your hearts crying, Abba Father."

Remission is in God ; Regeneration is in man. Remission cancels guilt ; Regeneration begins holiness. Remission relieves conscience ; Regeneration secures morality. Faith confirms Law. Even when feeble, if fostered, it tends to purify our affections, sanctify our relations, ennoble our duties, conquer in our trials, until it develops graces which flower into the bloom of an everlasting glory. In its humblest form the Faith of Christ is a root of life. As a flower diffuses sweetness through the air, many a lowly disciple breathes around him an unconscious fragrance of character. Light is on his face. A bloom is in his heart. He is free in spirit, while bound in duty ; charitable without ostentation ; courageous without boastfulness ; humble without servility ; devoted without fanaticism ; affectionate without idolatry—a modest hero in life, and in death a crowned conqueror.

Science points to a period when, according to Scripture, the Divine Spirit brooded over the nebulae of inchoate worlds. Out of vast tracts of dark rotating particles was to be evolved a universe of order. Almighty wisdom foreordained the birth of innumerable suns and systems. Wheeling and shining globes were to be peopled in the future eternity. What illimitable wisdom to shape and guide such an infinitude of atoms into habitations of angelic hosts ! But the Holy Spirit has a function beyond the impregnation of material globes . From paradise to judgment-trumpet what billions of billions of human immortals ! Who can measure their capacities ? Who can know their wants ? Who can estimate their diversities ?—differences of constitution, of race, of nation, of climate, of education, of environment ! From guilt to holiness the shades of moral conditions beyond the number of the stars ! And

the scale as vast from the zero of spiritual slavery to the tropic ardor of spiritual liberty! Greater to shape souls than worlds! What work so sublime as the regeneration of the spirit of man by the Spirit of God! He is the supreme educator for salvation. He woos and chides and enlightens. He draws and drives and purifies and testifies. Over our moral chaos He broods for everlasting life. The Godhead of the Holy Ghost, through the Godhead of the crucified Incarnate Son, is ever leading us to the fellowship of the Godhead of the reconciled Father.

How insensible mankind to the impulses of the Divine Power! Yet if so much is accomplished by our infantine piety, what may we expect in the grand day when the Spirit bursts on our world to create its spiritual manhood! Rent by schism and groping in twilight, what a force for good is Christianity! Free and united and enlightened and baptized, the Church will be an invincible conqueror. Before her is the Cross glorified by Incarnate Godhead, and the crown promised by Jesus Creator of All.

XII.

ECCLESIASTICAL SOVEREIGNTY

Is the Church an autocracy with sovereignty in the Pope? Or is the Church an oligarchy with sovereignty in Bishops? Or is the Church a democracy with sovereignty in clergy and laity together as the People? From Scripture we will seek answer to these questions.

OLD TESTAMENT

PRIESTHOOD. This Jehovah by Moses confined to the family of Aaron. It was a stringent oligarchy. Sacrifice for sin was its supreme and exclusive work. But in no instance did the Priest pronounce remission. Jehovah, throughout the Old Testament, reserved to Himself the sovereignty of forgiveness. And Jehovah said to all Israel—"Ye shall be unto me a Kingdom of Priests". In some sacrificial offerings the People had part, killing the victim, and partaking its flesh.

PROPHECY. An oligarchic priesthood tended to haughty exclusiveness and mechanical rigidity. Its fault was a narrowing and exacting conservatism. Opposed to the aristocracy of the Priest was the democracy of the Prophet. His Hebrew name implied spontaneity. His words flowed forth freely as a stream from its

fountain. His office imaged liberty. From all classes sprang the Prophet. In the Old Testament we find him a ploughman, a shepherd, a priest, a king. Above the fear of man, moved by the Holy Spirit, he was to rebuke sin wherever found. Nathan rebuked David; Elijah rebuked Ahab; Jeremiah rebuked Jerusalem. The courageous Prophet, free in spirit, strong in words, holy in deeds, in his call and life and work, typified the democratic genius of Israel, whose responsibility was to Jehovah.

KINGSHIP. Moses was the autocrat of Jehovah. He was commanded by the voice of Jehovah from the cloud above the mercy-seat. By Jehovah he was invested with sovereignty over Israel. And Moses transmitted supremacy to Joshua. Both were untitled, but actual kings. Their work over, sovereignty passed to the People. Judges, for nearly five hundred years, were rulers elected by the People. Saul and David were chosen by the People as an example to all their successors. Sovereignty was in the People. When other nations were enslaved by despots, under the shadows of oriental tyrannies; sole witnesses of the rightful dominancy of the popular will, anticipating the divine ideal of human government, the Jewish commonwealth, under the kingship of Jehovah, stood, for ages, before the whole turbulent and inimical world, a solitary Democracy.

We do not speak of mere governmental form. What is the power that *creates*? Democracy may choose an hereditary autocracy. Democracy may choose a titled oligarchy. Democracy may choose an elective monarchy. Democracy may choose a constitutional republic. But what Democracy makes, Democracy can un-

make. The test of Democracy is the sovereignty of the People.

NEW TESTAMENT

PRIESTHOOD. In Scripture the end of Priesthood is *remission*. Under Moses, not by the Priest—Jehovah alone absolved. And Christ only under the Gospel. Apostles had no power to forgive sin. Eternal Life was not left to human infirmity. Infallible Godhead, to itself, reserved the sovereignty of remission.

But did not Jesus tell Peter that what he bound and loosed on earth should be confirmed in Heaven? Yet this was not the gift of personal absolution. We must interpret the authority of Peter by the example of Peter. Never once did Peter forgive the *individual* transgressor. And no apostle transcended his example. In the Evangelical Histories, always, ministers of the Gospel simply proclaimed the eternal condition of Salvation—Believe in Christ and be saved: Reject Christ and be lost.

In the eighteenth of Matthew the disciples come to Jesus. Plainly the whole body of his followers, because He discourses, not of apostolic but universal duties. Yet on these, with the Church, He bestows the power to bind and to loose, and in the very words by which it was conferred on Peter.

PROPHECY. We consider this only as it relates to *teaching*. In the last of Matthew the grand function of disciplining a world seems committed solely to the apostles. But in Luke we have a larger view. The two Gospels must be examined together. After the two disciples left the risen Christ at Emmaus they returned to Jerusalem. Here they met—whom? The *eleven* only? No! Also, "*them that were with them*". The

room witnessed a transaction the reverse of that on the mountain. Jesus appears to "*the eleven and them that were with them*". Jesus opens the Scripture to "*the eleven and them that were with them*". Jesus appoints as his "witnesses" of "repentance and remission", "to be endued with power from on High", "*the eleven and them that were with them*". In obedience to this command and promise of Jesus, at Pentecost, assembled one hundred and twenty disciples, men and women. On *all* descended the tongues of fire. On *all* fell the Holy Ghost. On *all* rested the power to witness. And Peter affirms that in this is fulfilled the words of God—"I will pour out my Spirit on *all* flesh". As *all* were authorized to proclaim remission, so *all* are now endowed with power to make the message effectual. Hence the sovereignty of *Teaching* is in the whole body of believers who compose the Universal Church.

KINGSHIP. By this we mean the authority to *govern*. Was it in Peter as first pope? Was it in the apostles as bishops? Was it in the whole body of believers? We seek to know from Scripture whether the Christian Church in its legislative sovereignty, is an autocracy, an oligarchy, or a democracy.

Let us refer to the first act of ecclesiastical legislation. Disciples assemble to elect an apostolic witness of our Lord from baptism to ascension. No function of the universe could transcend this occasion. Does Peter, as pope, appoint to the office vacant by the suicide of Judas? Or shall the eleven, as bishops, elect a twelfth? Or shall *all* believers vote in the choice? *All* appointed Joseph and Matthew. *All* assigned by lot the latter to office. *All* thus proved in themselves the sovereignty of ecclesiastical legislation.

We have considered the election of a man. We now pass to the establishment of a principle.

Messengers appear at Antioch with a Mosaic fetter. They insist that Gentile believers shall be circumcised. On the Gospel they place the burden of the Law. Baptism, with the sign and seal of the Holy Ghost, is not enough. Down through all time Christians must be circumcised. Shall Peter, as Pope, issue his encyclical? Or shall apostles as Bishops, address a Pastoral? Or shall the whole Church, laics and clergy, together discuss and determine? "Brethren" at Antioch originate the process. "Apostles and elders" convene at Jerusalem, with "the whole Church". "Chief men among the *brethren*" assist in transmitting the decree to "the *brethren* which are of the Gentiles of Antioch". From first to last "apostles" share authority with "elders and brethren", and prove that the sovereignty of legislation was in *all* believers who compose the universal Church. Thus liberty is secured against authority. Tyrant and revolutionist are alike restrained. Conservatism and Progress harmonize in the Church.

Old Testament and New set apart certain men for special functions. The people elect ministers whose sole vocation is to preach the Gospel and administer the sacraments. An office exclusive in the Scripture must be exclusive in the Church. In all doubtful questions of organization and worship freedom is reserved. Inner liberty of faith must never be fettered and chilled by outward arrangements of government. Christianity is for all nations, all races, all generations. What is free by Scripture must not be bound by ordinance. What suits England may not suit China. What edifies the African may not edify the American. Christianity is neither arctic nor tropical, nor antarctic. Poles and

equator it would unite in Christ. A Catholic Religion must embrace humanity. It resembles the light which robes the universe, and which reflected and refracted into an infinitude of beauty, is yet changeless in its essence, and the chosen image of the glory of its Creator.

XIII.

CHRISTIAN PRIESTHOOD

The glory of the worship of Israel culminated in the reign of Solomon. His temple combined in itself all that was splendid in architecture and magnificent in ritual. And the fame of the father, poet and warrior and king, shone on the work of the son. Songs of David in the temple of Solomon inspired a worship of Jehovah which no future ages could equal. About the priest revolved the whole service. The priest led the music. The priest sacrificed at the altar. The priest was omnipresent in the temple. In the villages the priest taught the people, and in the metropolis he was made venerable in the worship of Israel. And when the temple was burned and Jerusalem a ruin and the people captive, in the land of the oppressor the priest preserved his lineage and exercised his function, and was ready for sacrifice and song when the second temple crowned the hill of Zion. In our Savior's time, under the Roman enslavement, city and village and country witnessed the priest, going and returning in discharge of his annual sacerdotal duties. And over earth, in shrines richer and more magnificent than the edifice Herod beautified on Zion, the heathen priest was

maintained in wealth and luxury, and venerated for his office. Jesus saw the priest ruling the religions of the world. In all lands the priest was the sun about which worship revolved.

It would seem therefore probable that our Lord would retain in his Church, in some form, the title and office of priest. Except in Himself priest is eliminated. The change is as great as if all its stars should drop out of heaven. Not one minister of the Gospel is in any instance styled priest by our Lord or his apostles. Paul makes what appears to be a complete and exhaustive enumeration, yet priest is omitted. On earth and in paradise each saint is styled priest. Then in Scripture priest is the title of the *disciple* and not of the minister.

Yet in the face of Christ and his apostles, and the whole New Testament, over the larger part of Christendom salvation is supposed to depend on the will and word of a priest. You must be regenerated in baptism by a priest. You must be absolved by a priest. You must be fed with grace in Eucharist by a priest. You must receive at death unction by a priest. Between each soul and Christ—a priest! Heaven and Hell commanded by a priest! Such is the sway of the priest over three hundred millions of Christendom. Are patriarch and pope wiser than Christ and his apostles? Are the Greek and Latin churches above Scripture? When Peter is not called a priest; when John is not called a priest; when Paul is not called a priest; nor any apostle, bishop, presbyter, deacon, teacher, evangelist; when our Lord is alone called Priest, is it not a tyrannical and intolerable and arrogant assumption in any communion to retain the office and function and name of priest? Let the Greek and Latin Churches answer!

. In all things Anglicanism is compromise. English

articles and homilies style transubstantiation a superstition. Such a declaration, in its essence, destroys the sacerdotal office. Offering is the function of a priest. Without offering priest is absurd. When Anglicanism takes away transubstantiation it takes away offering and leaves its priest a shadow and a mockery. English priest is Roman ghost.

Anglicanism has in secession paid the price of compromise. Of her clergy and people thousands have gone to Rome. Multitudes hover fascinated around the abyss. The unscriptural word *priest* in the English Prayer Book is the mere shadow of an office, and yet this spider-thread is a bridge across which crowds pass into doubt and darkness and bondage. Priest leads to offering. Offering leads to transubstantiation. Transubstantiation leads to Altar-adoration. Altar-adoration leads to the Pope. It is thus that the great Protestant Anglican Church—born mid martyr-fires—so noble in her history and liturgy—has prepared free Britons for spiritual slavery.

XIV.

SACRAMENTAL SALVATION

An Article of our Episcopal Prayer Book states—
“That we are justified by Faith only is a most wholesome Doctrine”.

Here we have that truth which was the very soul of Paul. It is the key to his character, his epistles, his preaching, his life, his work. He proclaimed remission and regeneration through faith in the blood of Jesus our Incarnate God. Faith was the only condition of this salvation. Between the believing soul and the atoning Savior nothing was to interpose from earth or hell or heaven. No pope, no patriarch, no bishop, no priest, no sacrament, no demon or angel was to cast a shadow hiding from the faith of man the forgiveness of God. To each individual salvation was free as air; free as light; free as the Holy Ghost who is the true spring of human liberty. Justification by faith was the torch by which Paul illuminated Asia and Europe. It is, indeed the sun of Scripture, and was the light of the Reformation. And nowhere is it more lucidly stated; more powerfully defended; more eloquently impressed, than in the homilies of the Anglican Church, which in its birth and its articles is Protestant as Luther.

But the liberty of homilies and articles is fettered by creed and office. We acknowledge—“One Baptism for the remission of sins”. Greek and Latin Fathers taught

that remission and regeneration were conferred only in Baptism. Thus by the Nicene Creed Salvation is tied to Sacrament. And this too is the Anglican doctrine expressed in our American office. Before applying water the clergyman prays for the regeneration of the Holy Spirit, and after applying water he thanks God for the regeneration of the Holy Spirit, as an accomplished fact. Creed and office antagonize article and homily. Subscribing both the minister binds himself to everlasting opposites. Vows are broken, consciences wounded, lives wasted in efforts to harmonize irreconcilables. Incertitude in the standard creates doubt in the clergyman. He affirms that remission and regeneration are in his Baptism, and does yet not know that he has imparted to a soul everlasting life. Scripture gives no assurance. Is the Church wiser than the Savior and his apostles? Shall inspired men be taught by men uninspired? Should that be in creed and office which is not in the Bible? How serious mistake! No mortal can penetrate a soul, and *know* that in it the Holy Spirit has effected salvation by liberating from the guilt and power and pollution of sin, and no mortal, therefore, should *declare* such a result.

And no more fearful injury can be inflicted than to tell a man that he is born from above and an heir of the life everlasting, while he is yet in the mist and slavery of that carnality which is enmity to the Holy Spirit whose child he has been pronounced. Indeed such human assumption might almost seem a blasphemy of the Holy Spirit. Vain in creed or office to tie to Baptism that Holy Spirit free as the universal air and light and love of the Father of All. No! When a penitent soul would believe in the Blood of the Divine Lamb for remission and regeneration it need wait for no priest

and no sacrament. On the land and on the sea, amid loss or gain or pain or joy, in the flush of life, in the gasp of death, where no eye sees and no ear hears and no hand ministers I may turn by faith to my Savior, and be separated from the forgiving love of the Father, and the witnessing grace of his Spirit by nothing in the universe of the Omnipotent.

Now let us inquire whether, indeed, Scripture in remission and regeneration restricts the Holy Ghost to the water of Baptism.

PENTECOST

In the most notable sermon ever delivered the argument is for sacramental salvation. The glow of the baptism of fire is still on the head of the chief apostle. In its light and liberty and power his tongue has just been speaking. Standing as a witness with the eleven Peter preaches Christ prophesied; Christ crucified; Christ glorified. A penitent multitude cries—"What shall we do?" Peter answers—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost", thus imparted *in* the Baptism.

CAESAREA

A vision from Heaven shows Peter that the Gentiles will be received to salvation, and an angel instructs Cornelius to send for the apostle. He stands amid the kinsmen and friends of the pious and prayerful centurion. As at Pentecost Peter preaches his crucified and risen and ascended Lord. The Divine Spirit seals his word. As the Jews at Jerusalem so now the Gentiles at Caesarea are converted. Then answered Peter, "Can any man forbid water that these should not be baptized which *have* received the Holy Ghost as well

as we?" Here the gift of the Spirit is conferred *before* Baptism.

EPHESUS

Now instead of Peter we have Paul. The apostle of the Gentiles is in the splendid capital made illustrious by a temple which recalled the glory of the Parthenon. An image of Diana believed to have fallen from heaven gave peculiar veneration to the shrine of the goddess. Finding certain disciples Paul said to them, "Have ye received the Holy Ghost since ye believed?" And they said unto him, "We have not so much as heard whether there be a Holy Ghost".—When Paul laid his hands upon them "the Holy Ghost came on them".—Hence *after* Baptism.

We must consider together the transactions at Jerusalem, Caesarea and Ephesus. One illustrates the other. All show that the Holy Ghost was given, 1st, *In* Baptism; 2nd, *Before* Baptism; 3rd, *After* Baptism. Hence the Holy Ghost in conversion is not restricted to Baptism. Vain then for priest in Sacrament to imprison Omnipotence! He can not chain God by human fetter. Let the Greek and Latin and Anglican Churches inquire whether, in creed or office, they have by *Scripture*, authority to tie the Holy Ghost, in remission and regeneration, to Baptism! Their Lord left Him free. The penalty for restriction is bondage to the mortal who would bind Godhead. Our Savior imaged the Holy Ghost by the invisible winds, stirring into ceaseless motion the universal air with all its infinite variations from breeze to tempest, and which supports vitality in fly and eagle, in limpet and leviathan, in worm and man, and breathes its life into garden and orchard and forest, and vivifies the grass whose verdure carpets our world.

XV.

ANGLICAN REFORM

Our English *via media* was an expedient. It was a temporary bridge over a perilous chasm. Time has vindicated and exhausted its utility. The first articles of King Henry in 1536 exposed its divergence from Protestantism. Remission of sin was not always and everywhere through personal faith in the Blood of the Divine Christ, but bestowed in Baptism by priests in the apostolic succession. Cranmer, Latimer, Ridley, Hooper, possibly Jewell and Parker, would have harmonized the English Church with Paul and Luther. Cromwell, Cecil, Walsingham and Lord Bacon, were all, most probably, English Puritans. But Henry was immovable, and the perils of Elizabeth made extremes impracticable. She was in daily danger from pistol, poison and dagger. If we may credit Froude her proposed assassins were blessed by the Pope. Nothing saved her but her masculine courage and feminine dexterity. In her realm Catholics outnumbered Protestants. Hence the necessity that both should be comprehended in the creed and worship of a National Church. Compromise was inevitable. Anglicanism was the expression of the practical and conservative and dominating British genius,

and has given cohesive strength to the British Empire. Is our age sounding the knell of its *via media*? In England and America its bridge seems disintegrating at both ends. Here the fragments tumble to Papacy and there to Potestantism, while the venerable structure trembles, exposed to tempests more furious than those of oceans.

Let us review the situation!

We have seen that the Bishop of Western Michigan reports clerical apostacies and immoralities in his Diocese which make a picture darker than Bishop Meade's colonial portraits. In a secular monthly the Bishop of Michigan publishes an article giving the world what we may style the Ingersoll view of prophecy and miracle. A member of our American Episcopate would reduce Christianity to the standard of Paganism, and refer both to that human soul his article describes as born in corruption. Jehovah and Jupiter he evolves by the same process. In our metropolitan Diocese we have clergymen who preach and teach and print every form of hypercritic infidelity, from a God all matter to a Bible all man. Passing to the other extreme, a morning paper reports that seven of our clergymen have seceded from Protestantism to that Popery denounced by our Homilies with withering argument and blazing eloquence. And in our Seminary a Professor is organizing a society to reconcile our Episcopal Church with Trentine canons and the Vatican decree, and educate us to worship saints, to multiply images, to adore the altar elements, to send our wives and daughters to priests for confession, to convert our married clergymen into unscriptural celibates; and for the supremacy of Scripture to substitute the self-asserted infallibility of popes who damn the whole world which denies their pontifical claim.

In England the condition is worse than in America.

Since the secession of Newman, Manning and Wilberforce, British Clergymen and laymen have swarmed in thousands to Rome. The *Via Media* has resembled an ancient highway, pointing to the golden mile-post in the Forum, alive with returning armies to the imperial city. Three secret organizations have been working to mould Anglicans for the Pope:—The Society of the Holy Cross; The Order of Confederate Reunion; and The Confraternity of the Blessed Sacrament. All are animated by one supreme object. They would bring England back to Rome. To them Protestantism is a deadly schism, and Luther an incarnate demon. Why violate their vows and their manhood by holding their livings and drawing their salaries? Because, these shepherds say, they have not yet sufficiently fattened their flocks for transportation. After studying the evidence we will state our impressions. To us these clergymen seem perjurers. Their crime that of the son stabbing his mother; the soldier striking down his flag; the assassin smiting in the dark. We have recently read the biographies of Gladstone, and the Archbishops Benson and Temple, Bishop Creighton and Lords Selborne and Coleridge and Acton, and we recall the immortal works of Lightfoot and Westcott and Alford. What scholarship! What statesmanship! What magnanimity! The faces of these men interpret their lives. They were created by the Almighty to be builders of Empire and defenders of Church. Stupendous the descent from these illustrious Englishmen to their countrymen in the Anglican Societies! We sink into a lower order of existence after perusing the damaging testimony; we feel that thousands of British clergymen have sacrificed that British integrity which we have been taught to ad-

mire as the heritage and glory of the British people. They have made an alien priestly infamy their own. On them is the prophetic mark of the apocalyptic image. As we write there will rise before us the face of Esau who sold his birthright, and of Judas who sold the Christ!

The result of these clerical treacheries is to make the English people more Protestant than ever. Purcell's life of Manning has left an impression time will never efface. Spies and weaklings relieve Anglicanism and disintegrate Romanism. Let each man go where he belongs! Better that the laboring mountain cast forth its poisonous exhalations. But Anglican discords and secessions arm and invigorate Dissent for Disestablishment.

We propose to inquire into the causes of the evils disturbing the Church of England.

Christianity was an organized democracy. Scripture shows the original constitution of the Church. Sovereignty was in clergy and laity together. Clergy and laity united in themselves the whole wisdom of the Christian Commonwealth. Clergy and laity composed that first council of Jerusalem which is a model for all time. "Apostles, Elders and Brethren" met to discuss and decide the momentous question of circumcision. Popes soon began to plan their own sovereignty. The martyr Polycarp acknowledged their supremacy by a visit to Rome. Each ecumenical council witnessed some assertion of the papal claim. Emperors accentuated the ambition of pontiffs. Valentinian gave liberty of ecclesiastic appeal to the Holy Father. Theodosius declared the Roman religion a standard for the universal church. Justinian confirmed a decree of Gratian which made the pope supreme. Crowned by a pontiff, Charlemagne,

by his imperial power, supported the ecclesiastical sovereignty of Rome. During the middle ages popes and emperors warred with each other. But eventually the Roman pontiff triumphed, and realized his ideal when Innocent III. bestowed crowns on England, France and Germany. Long before his ascendancy, had disappeared every visible trace of the Scriptural democratic constitution of the Church. Laymen were excluded from all legislation. In no ecclesiastical assembly had the people vote or voice. Europe was ruled by a tonsured aristocracy under the sovereignty of the pope. Prelates composed cabinets. Diets supplanted legislatures. Bishops governed as princes and ruled as warriors. With its laymen eliminated from all legislation, the Catholic Church is now a prelatical aristocracy ruled by a papal autocrat.

In the opposite extreme Henry VIII. revolutionized England. That tyrant and his Commons wrought changes without parallel in history. No man was ever confronted by greater obstacles. He triumphed over lords and clergy and pope. He led his people like a flock. He manipulated the Commons. When a reformatory measure was passed in Parliament it was nullified by Convocation. Ecclesiastics defeated civilians. England was torn by deadly strifes between prelates and people. A royal remedy was discovered. Parliament decreed that no canon of Convocation should be valid without the signature of the King! The blow was in the heart and the wound fatal. Two centuries elapsed before the death-spasm. Passing the times of Star Chamber and High Commission, in the year 1717, Convocation enacted its last canon and expired. It survives in name, but resembles the wind-cave of Æolus; or our

American Church Congress, profuse in words and impotent for laws.

Our world thus beholds evolved by History two ecclesiastical opposites, each reversing Scripture! The Arctic Latin Church with laymen eliminated from legislation; and the Antarctic Anglican Church with laymen sovereign in its legislation. The result! Polar chill in the atmosphere of Christendom!

Human guilt! Is it a universal fact? Assuming it, is the Bible true or false? Redemption presumes curse. Salvation presumes sin. Remission presumes guilt. Regeneration presumes degeneration. Resurrection presumes death. Amid a world of pain and doubt, Scripture presumes in each man's heart an unrest in the present which is fire and worm, and the dread of a future leading to judgment. History confirms the Bible. Intuitions of nature become the problems of theology. Almighty God in Scripture gives his own sovereign answer to our mortal doubts, yearnings and inquiries. From creation to judgment He offers pardon and purity to Humanity. What Jesus styles Remission, Paul calls Justification. Each term means forgiveness from the Omnipotent Creator of the Universe. In my naked personality I am brought before Godhead. Blazes upon me the everlasting holiness. Amid a light which dazzles angels, sublimely a mortal stands approved. Reversed his curse, with him now the smile and infinitude of Almighty God. Paul says that faith in the Blood of the Divine Christ is accepted for righteousness in Remission, while the Holy Ghost works our Regeneration and attests our Sonship, and cries in our hearts "Abba, Father". This is the glorious liberty for which Christ made us free. It admits no intermediary. It allows no exception. It rejects all participation. In salvation

slave and peasant have the same needs as pontiffs and emperors. Curse and cross equalize humanity. Heaven sweeps into glory all earthly distinctions.

Such was the Gospel of Paul! Instead of political emancipation he offered spirit-liberty. His message was relief from the guilt and power of sin into the freedom of an everlasting salvation. When Paul died, a fetter was ready for his Gospel. For three centuries battle raged between carnal slavery and spiritual liberty. Under the saintly and eloquent Cyprian Prelacy and Sacerdotalism triumphed. Priest and Bishop and Sacrament came between each soul and Christ. Under Augustine and Chrysostom the glory of the liberty of the Gospel passed into a twilight resembling that of the sun in his eclipse. The most splendid of occidental writers, and the most illustrious of oriental orators, and the most saintly men of their times tied Justification and Regeneration to Baptism. A priest by water begat a soul to everlasting life! A priest had a power above emperors and angels! A priest in sacrament recreated man in the image of God! Hence priest was magnified in an efflorescence of oratory which reminds us that the classic age had been left behind. As a result medieval darkness, bondage and corruption!

Luther revived Paul. Reformation came to restore the liberty of the Gospel. Germany gave it teachers and England martyrs. But Anglicanism was compelled to its inevitable chain. What it declared in Article and expounded in Homily, it nullified in Office. Instead of Christ and Paul and Luther it followed Cyprian and Augustine and Chrysostom. Greek and Latin Fathers from force of custom, guided rather than Scripture. The Justification of the article, with Regeneration, were conferred by an Apostolic Priest in Baptism. Hence

that Anglicanism which effeminated Reformation. It was transferred to our American Prayer Book. Between Low Church, which accepted article, and High Church, which emphasized office, for a century, war rent our Protestant Episcopal Church. Diocese was against Diocese; Bishop was against Bishop; Clergyman was against Clergyman; Society was against Society; Convention was against Convention. The views of the two parties are contradictory. Reconciliation is impossible between a doctrine affirming that Remission is by a Priest *only* in Baptism, and a doctrine affirming that Remission may be *always* without a Priest in Baptism. Yet each opposite doctrine is bound to the other in our Episcopal Prayer Book.

Behold an eagle spreading its wings above a Lectern! Sublime image of our Salvation, and the flight of each believer in freedom to Christ our everlasting sun! Chain the bird to the Font! You symbolize Anglicanism! End the strife of centuries! Complete the Reformation! Restore the Gospel of Paul! Break the baptismal fetter! Let the eagle soar into the aerial regions of light and liberty and glory!

More than now, never did our Church need the vigilance of our Bishops and the wisdom of our Conventions. Hypercritical clerical infidels are not her sole menace. Rome is said to be organizing in our metropolitan seminary. Even now it may have within its walls, under their English names, the three secret associations which would lead Anglicanism to the Pope, and blot out Protestantism forever.

That we may know our peril we will turn from America to England.

We transport ourselves to Pater Noster Row in London. A crowd stands before a bookstore. Curious and

amazed they are staring into a window! What strange objects are displayed! A broad piece of bristling horse-hair to be clasped about the body! Intricate wire which is a maze of points! Thongs of knotted ropes and polished steel to lacerate the flesh! Barbed wristlets and anklets to make an agony exceeding that of a chained slave! Who buy and use these tortures? On the proof English Clergymen! Graduates of universities, like medieval monks scourging sin from soul! Lust beat out by self-torture of the flesh! The religion of England sunk down into the superstitions of flagellant anchorites and fanatical idolaters! From the light of our century humanity rolled back into the midnight of the middle ages!

Let us now visit a London Church! It is Corpus Christi Day. Near the chancel towers aloft an image of our Saviour. In staring admiration men are lying on the floor. Who grovel there? Englishmen? Or are we in the city of the Pope? Those abject worshippers are Anglican clergymen. Not long since their lips, now repeating idolatries, were saying the English Communion Office—"Thou shalt *not* make unto thee any graven image—thou shalt *not* bow down to them and worship them". In this spiritual degradation seem united perjury, infidelity, rebellion, and idolatry. Our century sees our most cultured humanity in the gloom of an abyss of monkish debasement.

The movement began in a creed of pious fraud. Newman organized his British monastery by quoting and following a precept of Clement Alexandrinus—"A Christian fully persuaded of the omnipotence of God, and ashamed to come short of the truth, is satisfied with the approval of God, and his own conscience, and speaks the truth, *except where careful treatment is necessary*."

and then as a physician for the good of his patients, he will lie."

One of the great leaders of the movement, an intimate of Newman, emphasized the Greek Clement with a British energy. He spoke with the chivalry of a knight-errant of falsehood: Ward said, "make yourself clear that you are right, and then *Lie* like a Trooper." Was the priest better than his creed? We hope that he never defiled his lips with the profane falsehoods of a swaggering soldier.

Are the theories and practices described about to be transplanted from England to America? Our Protestant Episcopal Church may witness the horsehair flesh-band; the whizz of the lacerating scourge; the agonizing anklets, and the idolatrous image adored by grovelling clergymen. To meet the crisis we do not doubt the wisdom of our Episcopacy and our Conventions. Nor do we presume to be their oracle. We dare not assume a prophetic mantle. An individual opinion we may venture to suggest, for which we have heretofore published reasons which we will not now repeat. The writer would end the war of centuries by radical changes made through our constitutional authorities.

I.—Eliminate Priest from Prayer Book.

II.—In the Baptismal Offices omit the thanksgiving for regeneration by the Holy Spirit.

III.—Grant to all Rectors of all parishes the right to invite to all services reputable ministers who receive Holy Scripture as a revelation of Salvation recorded by inspired men, and the sole universal rule for the faith and practice of Christendom.

But as our American Church would never make any changes in her constitution so revolutionary, without the coöperation of the English Church, we will now

inquire whether Anglicanism has the practical power to legislate in a movement so momentous.

Take away from our Church her General Convention! Take away her Diocesan Conventions! Take away her judiciary! Transfer to Congress her sovereignty! Let her stand helpless to pass a canon or try an offender! Our American Church would then picture the Anglican Church. Practically impotent to legislate is a Communion wide as the British Empire, with its vast endowed wealth, and surpassing scholarship; its palaced Bishops and peerless universities; its lords and princes and monarchs. Its Convocation a corpse and Parliament its life. A Lay Head! A Lay Legislature! Lay Courts! An ecclesiastic Lay Monstrosity! Bishops ashamed to ask a lay parliament for canons, and a lay parliament ashamed to exercise spiritual rule! Hence embarrassment and impotency!

To obtain laws without humiliation one eternal problem! Archbishops lecturing and beseeching where they should command and prosecute! Government impossible! Paralysis chronic! Temptation to forget the miserable dependence in lordly assertion; in glitter of wealth and pomp of grandeur, and ostentation of ceremonial!

The giantess Mauretania speeds over the Atlantic, outracing the winds. As if in play her turbine wheels drive through the waves this mighty mass of iron populated like a city. Her propellers stop. She tosses on the ocean a helpless hulk, obstructing commerce and passed by small craft, each exulting in speed and freedom. A Mauretania, impotent by accident, represents the Anglican Church in its legislative imbecility, surrounded by dissenting bodies sovereign in their spiritual government.

What a tangle of contradictions woven by the capricious necessity of History! In the British Parliament, Jews with jurisdiction over Christians and Catholics over Protestants! Atheists making laws for Christ! Infidels defenders of the Faith! Laborites, socialists and anarchists legislating for the Church with orthodox lords and apostolic bishops! Anglican Prelates resemble waxen figures, robed and mitred and jewelled, glittering in costly magnificence and assuming an independent dignity, yet moved by wires pulled by children and enemies.

The present ridiculous and humiliating and uncomfortable situation, was yet a historical necessity. Henry VIII., a lustful tyrant, was an illustrious statesman. He was the leader who understood his commons and country, and who had the wisdom and the courage to free England from the Pope. In his age he alone could have accomplished this supreme end. And the means he adopted seem the only possible. But if Parliament made, Parliament can unmake. Over the Church of England Parliament is sovereign. Then from Parliament must come relief. But who shall first move in a work of Reform? Jews? Atheists? Infidels? Laborites? Socialists? Anarchists? Lay Lords? Or the King? Who should take the initiative in liberating from its political bondage the glorious old Church of England? Her Primate!

The Archbishop of Canterbury is the true, lawful and natural leader of the Anglican Communion. He should be the apostle of her spiritual independence. He should assert the authority of our Lord Jesus Christ, Head of Church and Universe. He should break the fetter which binds the kingdom of earth to the Kingdom of Heaven. He should devise a plan transferring from

Parliament to CONVOCATION the Scriptural sovereignty of the Church of England. In recent British legislation he has a precedent. Parliament modelled the Church of Ireland after the democratic apostolic council of Jerusalem, and arranged all questions of endowment. The Synod of that Communion consists of her Bishops with 208 clerical and 416 lay deputies.

More illustrious than all his predecessors from Augustine to our century, that Archbishop of Canterbury, Primate of all England, who conceives and carries through Lords and Commons measures which achieve the sovereignty of the Anglican Church! He must know the genius and needs of the British Empire. He must think for millions of our humanity. He must be a guide to the future of Christendom.

Anglican Reform may lead to Greek Reform, and Latin Reform, and Protestant Fellowship in one universal Church; and prepare for that final millennial baptism of the Holy Ghost which will restore earth to a Paradise, brighter in immortal bloom than Eden, and where Christ shall be the Tree of Life with an everlasting fruitage of holiness and felicity and glory.

XVI.

CARDINAL MANNING

Since Luther, few men, more than Manning have impressed their personality on the future of Christendom. He may be styled the father of the Vatican Council. Purcell, his biographer, hints that he kindled in Pio Nono a desire for a declaration of Papal Infallibility. However this may be, through Cardinal Manning the decree triumphed. And now, in his own letters and diaries, is pictured the man who accomplished a work so momentous. The Cardinal selected his own biographer; expurgated his papers, and committed the history of his life to his chosen friend. In the colors he has himself painted we propose to exhibit his portrait.

LIFE OF CARDINAL MANNING:

Archbishop of Westminster.

By EDMUND SHERIDAN PURCELL,

Member of the Royal Academy of Roman Letters.

HENRY EDWARD MANNING was born July 15th, 1807. His father was an esteemed and prosperous banker, and a worthy member of the Church of England. The son at Harrow was not studious, and gave no promise

of superior ability. After a struggle he entered Oxford. While a youthful and unknown student of Merton College he became a member of the Union Debating Society. Graceful in person, with a musical voice and an oratorical instinct, one brilliant speech flashed him into notoriety. Not logic or learning, but declamation was his supreme gift. His biographer relates that after his elocutionary triumph, the youth acted as if all eyes regarded him with envy or admiration. Jesters said, "Manning is self-conscious even in his night-cap." Purcell adds, the feeling was "in the web and woof of his swaddling clothes" and "unto the last" "clung to him like a garment".

After his successful Union oration Parliament was the dream of Manning. He resisted his family who urged him to take orders in the Church. In the House of Commons he might have shone with a meteoric splendor. Amid a state of doubt he accepted a government office. But the eagle fought his cage. From his struggles the ambitious youth passed under the influence of an evangelical Anglican lady: gave evidence of conversion: decided to become a clergyman: was elected Fellow of Merton: read theology *nine* months: was ordained Deacon and Presbyterian: and in 1833 went to Lavington as curate to the Rev. John Sargent, a sturdy evangelical Rector. Here we may remark that not only was his clerical training brief and superficial, but also that he never seems in any part of his career to have studied Hebrew, and was, therefore, always imperfectly equipped as a teacher and expounder of Scripture.

The Curate married the beautiful daughter of his Rector. In mind and person she was a fascinating creature, and made home a paradise. When her father died Manning became Vicar of the Parish. Now his

life was an ideal of clerical success and happiness. Manning was a popular preacher: evangelical in doctrine: catholic in spirit: spotless in life: laborious in work: a typical Anglican: under a cloudless sky travelling in certitude the "via media", a contented pilgrim to the celestial city. Night and storm came together and blasted the bloom of Eden. We may drop a tear over Manning. His wife died. His home was desolate. His bereavement was agony. A revolution came into the life of this obscure and flourishing country clergyman, unconsciously training for a master-part in a drama whose stage would be the world: whose audience would be humanity: whose record would make history: and behind whose curtain would be applause or condemnation during Eternity.

Now for a few years Manning mingled freely and equally with all parties in the Church. He was at once High and Low. One of his intimates was Archdeacon Hare, a famous Evangelical. His Parish, Lavington, was Low Church. His predecessor and father-in-law had been Low Church. His own ostensible associations were Low Church. Yet Manning maintained private friendly intercourse with High Anglicans such as Gladstone, and even with extremist Tractarians such as Newman, Keble and Pusey. Few suspected that this brilliant Evangelical Parson hid in his heart the seed of a Roman tree, which would bud and bloom and bear in the garden of the Pope.

Beneath his universal popularity and brilliant promise we have a crucial test of the man. Our human metal must be tried by fire. In 1840 Dr. Shuttleworth, Warden of New College, Oxford, became Bishop of Chichester. He recoiled from Manning, suspecting him to be a disguised Romanizer. But the grace and

tact of the Rector overcame the prejudice of his Bishop, a rough warrior fresh from the battlefields of his university. To the amazement of himself and his friends Manning was appointed by Shuttleworth Archdeacon of Chichester. During his Anglican career he never rose higher. Here his star culminated. But he was no longer an obscure country parson. He blazed into a species of splendor. As Archdeacon he circulated over the diocese: was incessant in labor: was often called to London: with his classic face and graceful person, in the dress of his office, always a conspicuous figure. In pulpit and on platform he developed into an orator of popular repute. From his office came all his influence in the Anglican Church. Let us see how he obtained it!

Next to Papal Infallibility the Confessional Box is the barrier between Protestantism and Romanism. Out of an absolution by a priest sprang the Reformation. When a penitent pleads paid papal indulgence to sin, Luther declared the war which divided Christendom. Protestants recoil from committing to any mortal ear the secrets of heart and home through the lips of a mother, a wife or a daughter. In the Old Testament no priest ever absolved. Among its ministers, the New omits priest. By Gospels and Epistles, priest is eliminated as official, and applied to each disciple. In all the Bible, only Jesus, Incarnate Jehovah—and He but thrice—pronounced personal absolution. “ABSOLVO TE” is the prerogative of God. Anglican Low Churchmen abhorred confession and absolution. Yet early as 1840, Manning, a Low Church clergyman, in a Low Church Parish, inherited from a Low Church Rector, was *secretly* playing priest. See the Rector of Lavington! He has a service at his church. No bell rings, and no

congregation assemblies. On the lawn our Rector passes some children who follow to spy. Seated on an arm-chair they see Manning, and their *mother* kneeling at his feet. With a Roman authority our Anglican priest declares her absolved. Did John Sargent from Paradise view the spectacle in his Lavington Church? Shattered her ideals of clerical honor by this outrage on the memory of her Protestant father, the young wife must have shrunk from her furtive husband. And Bishop Shuttleworth! Had he witnessed the scene he would no more have made Manning his Archdeacon than he would have appointed the most rabid dissenting minister in his diocese. Out of *concealment* by Manning grew his flashing Anglican career. He was a shrewd ecclesiastical politician, with a gift of illimitable self-persuasion. Where interest led his fancy painted, and moved his will to action. Did he foresee that eventually his contrarieties would be exposed, and blast his ambitious hopes? Our human plummet cannot fathom such a soul. Its abysses God alone can sound. To us the Anglican Manning resembles an equilibrist balancing with conscious grace on a masthead, the ship in storm, and with any lurch liable to hurl from pinnacle to ocean.

Sovereignty of Parliament over the apostolical Church of England was a puzzle which confused and disgusted our now Confessed Oxford Tractarian. His dream was the external unity of Christendom in the Pope. The Headship of Christ and supremacy of Scripture belonged to his vanished past. But the agony is over. On June 14th, 1851, Manning was ordained by Cardinal Wiseman. He anchors in the Roman Harbor. Is it peace? No! War! And the convert is the storm-center! Hereditary Catholics recoil from Anglican

converts. Newman and Manning, once lured by visions of papal unity, are estranged and embittered. Their friends create parties furiously hostile. Bishops divide and priests quarrel. In battle Manning himself arms to fight Gallicanism and lead Ultramontism to victory. Rome and London mingle in the strife. Storm enters the Quirinal to disturb the Pope. Our Anglican Æolus lets loose worse than Protestant tempests.

Returning to the English clerical life of Manning we find in his position the seed of his conversion. He was the oracle of doubters. Papalized Anglicans asked his counsel. Purcell testifies that, down to October 15th, 1850, just before his secession, "Evangelicals as well as Tractarians sought his spiritual help". These in glowing terms he pointed to the English Church. Yet during years, in his letters and diaries, he shows himself, not a believer, but a skeptic. His biographer styles his public utterances his "Outer Voice", and his private confessions his "Inner Voice". Between "Outer Voice" and "Inner Voice" the contrast is amazing. This we will exhibit in the words of the speaker and writer.

"OUTER VOICE"

"I mean the Reformation. It is a very shallow and imperfect view to regard this gracious act of God's Providence towards his Church as an isolated event".

"The Reformation was a gracious and searching work wrought by the purifying hand of God".

It may be the English Church "shall build again the tabernacle that has fallen down, and purify the Catholic world".

"At every ebb and flow of religious life the minds of men have been subdued and settled down, nearer and nearer to that rule of faith which was conferred and

vindicated in the Anglican restoration to Catholic Truth”.

The English Church “is standing out in bolder relief in all the worldwide precinct of the British Empire,—loyal to her heavenly Lord she shall be made glorious in his earthly kingdom as the regenerator of Christendom”.

“INNER VOICE”

“The Church of England after three hundred years has failed”. She is no longer a member of the visible Church of Christ: no longer a witness to the highest doctrine of Revelation: no longer a Teacher under the undoubted guidance of the Holy Ghost”, “diseased organically and fundamentally”, while “the Church of Rome is the heir of Infallibility”, and “satisfies the whole of my intellect, sympathy, sentiment and nature”.

And these contrarieties clung to the Octogenarian. In 1890 Newman died. The living Cardinal pronounced an oration over the departed Cardinal. We will compare the words of the prelatie speaker with the deeds of the prelatie speaker.

MANNING’S ORATION

“In what way can I once more show my love and veneration for a *brother* and *friend* of more than sixty years? I come not to pronounce panegyrics. The memories of an *affectionate friendship* put it beyond my power. Such is the beginning and close of a *friendship* that can have no end”.

MANNING’S ACTIONS

On the 14th of August, 1867, Manning wrote to Newman: “I feel with you that the root of the diffi-

culty is a *mutual mistrust*". Purcell says "that Manning forgot his prolonged opposition to Newman in Rome and in England: forgot his avowed hostility, and distrust: forgot that for half a century he had not met or spoken to Newman more than a half dozen times". "The not unnatural desire of Manning's heart was that his name should go forth before the world linked with that of Newman's as a lifelong friend and fellow worker: that he might, in a sense, be a copartner of Newman's glory".

In 1848 Gladstone had only heard the "Outer Voice" of Manning, who said: "In such a communion with death—I had absolute assurance, in heart and soul, that the English Church is a living portion of the Church of Christ". When, soon after, the great statesman heard the words of the "Inner Voice", and the astounding news of his secession to Rome, not strange the exclamation from his Anglican heart—"Manning was not simple and straightforward". Newman wrote that he did not trust him when he was an Anglican. He himself exclaims, "Multitudes almost think me dishonest". We will now see that the moral blemish of the Protestant clergyman continued to taint the Catholic priest, bishop, and cardinal.

In the year 1855, Dr. Errington, at the request of Cardinal Wiseman, had been appointed his coadjutor, with right of succession, by Pio Nono. To increase his episcopal dignity, Errington, Bishop of Plymouth, was created titular Archbishop of Trebizond. He was upright, exact, meddlesome, and a martinet. Soon he clashed with Wiseman. Manning planned his removal. On its lofty crag the nest of the episcopal eagle had been made by the pope himself. To dislodge him required tact, audacity and persistence. Yet the bold at-

tempt was made by a neophyte, so recently a Protestant glorifier and an Anglican oracle, just from the Roman Academia, where he, a mature and celebrated clergyman, had been schooling with raw Catholic youth. And opposition by laity, priests, bishops, cardinals, in England and in Italy, was furious, and almost unanimous. Despite all Manning brought down Errington. The eagle fluttered but he fell. Only a trained hunter could have pierced his breast. In vain suffragans protested: chapter hesitated, and propaganda delayed, trembled and compromised. On the 9th of June, 1862, transcending all custom and precedent, Pio Nono commanded Dr. Errington to resign his right of succession to the diocese of Westminster. The pontifical mandate was obeyed.

Thus the path of Manning was cleared for the Archbishopric. Cardinal Wiseman dies and the episcopal throne is vacant. Shall the Anglican convert sit there mitred over Catholic England? Obstacles were greater than in the displacement of Errington. The cathedral chapter had to present three names for the recommendation of the Propaganda to the Pope. Manning was omitted from this terna. Dr. Clifford was favored by the British government: by the Cardinals: by the English Catholics: by the Holy Father himself. In the way of the ambition of the convert stood mountains. He levelled them all. No triumph of ecclesiastical politics was ever more signal. On the 30th of April, 1865, Pio Nono named Henry Edward Manning as Wiseman's successor to the Archbishopric of Westminster.

How were such immense results achieved? Purcell reveals all the methods. These we propose to pass in review.

While an Anglican Archdeacon Manning had visited

Rome and been presented to the Pope. After his conversion he was presented to Wiseman. Frequently his official duties had brought him to the pontifical city, where he mingled among ecclesiastics, studied society, and was acquainted with academia, and conclave and propaganda. He held the key to the Roman capital, and the character of Pio Nono. Equipped thus he made no false moves on the ecclesiastical chess-board. His supreme advantage was intimacy with Mgr. Talbot, an Anglican convert, and chamberlain and friend of the Holy Father. Purcell has published their confidential letters. Between them there was, perhaps, no oral or written covenant. But their epistles show a secret and perfect understanding. On the day after his appointment Archbishop Manning wrote to Talbot: "I have now one great desire, to see you in the place of power and usefulness—to which your career leads you". This surely hints the papacy. Talbot was already cardinal. One step higher was the chair of Peter. Knowing these ecclesiastics as revealed in their letters we infer the bargain was—"Help me to the pallium and I will help you to the tiara". However this may be, they gave each other effectual aid. When the London letters were not presented to the pontifical eye, they passed into the pontifical ear modulated by the chamberlain's tongue. One letter reveals a most subtle art. It takes us into the heart and skill of the writer. By it we see *how* the chamberlain moulded the pope. From the Vatican Talbot informs Manning of his wily methods. "My *policy* throughout was never to propose you *directly* to the Pope, but to *make others* do so, so that both you and I always can say that it was not I who induced the Holy Father to name you, which would lessen the weight of your appointment. This I say because many have said

that your being named was all my doing. I do not say to the Pope that I thought you the only man eligible: as I took care to tell him over and over again what was against all other candidates, and in consequence he was almost driven into naming you. After he had named you the Holy Father said to me—'What a diplomat you are to make what you wished come to pass!'

Having swept all the opposing pieces from the pontifical chess-board, without naming Manning, thus Talbot secured victory for his confederate, crowned him with an archepiscopal mitre, and dignified him with the papal pallium. In reading the correspondence there is a painful impression that human artifice could be carried no further, and that the depths of the abysses of pious self-deception have been reached. Talbot was the glass, colored by Manning, through which Pio Nono was made to see the ecclesiastical landscape. An infallible pope became a mere ceramic figure in the hands of his manipulators.

But all the victories of Cardinal Manning were as cloud to sun compared with the effulgence of his triumph over the Vatican Council. No ecclesiastical politician ever achieved such success against obstacles seemingly insuperable.

On the 13th of September, 1868, Pio Nono issued the Bull of Indiction. Schemata were prepared and committees selected. The work was enormous. November 8th, 1869, saw the Council assembled. A roar of artillery from St. Angelo announced the opening. Each church in Rome pealed its bell. Music bursts from the doors of St. Peter's and rises into the sublime dome. A world holds its breath. Notwithstanding the energetic, and complicated and magnificent preparations the assembled prelates were indifferent to a declaration.

Manning says, "After a long discussion there were at last only two bishops, I and another, who persisted in presenting petitions for the definition". A mountain of immobility rose before the English Archbishop. While the majority was slumberous a powerful minority was awake. The giants of the Council fought Infallibility. All the governments of Europe were against it. The venerated Newman was against it. Most distinguished of Catholic laymen, Lord Acton was against it. First among Catholic nobles, Prince Hohenlohe was against it. His brilliant brother the Cardinal was against it. The learning and ability and eloquence of the Council were against it. Even the noble dames of Rome were against it. The obstacles before Manning appeared invincible. He overcame them all. Graceful and persuasive, he was also ubiquitous. The salons of the ladies resembled the lobbies of the House of Commons. English whips were out-cracked by the Roman. Manning became a conspicuous social orator. He pleased the noble women: convinced the opportunist: inspired the indolent: battled enemies: multiplied friends, and each day won victories. He was the genius of persuasion. He was the hero of the hour. And his political shrewdness equalled his conquering eloquence. From Pio Nono Manning obtained release from his oath and was thus permitted to divulge the secrets of the Vatican Council. In the rush committing Catholicism to papal infallibility, a human power suspends a divine obligation. As an ecclesiastic the Pontiff declares that right which as a man he would pronounce wrong. Fallible in morals, he can not be infallible in faith.

Nothing in the history of the Council as revealed by Purcell is more wonderful than its relations to the Brit-

ish Government. Odo Russell was its representative at the Vatican. Him Manning cultivates. Constantly the pair walk and talk together exchanging confidences. They formed a whispering gallery between Rome and London. From the transept of St. Peter's, oath-guarded transactions were reported to Lord Clarendon, British Secretary of Foreign Affairs. What the prelates debated in supposed sworn secrecy in the Latin tongue and in a Catholic Council, was translated into English speech, and, through a Pope, and an Archbishop, transmitted to a Protestant Government.

It will now be interesting to compare the arguments urged in the Vatican Council.

In two verses of Scripture rests the whole papal claim to supremacy and infallibility. Catholics and Protestants divide in their interpretation. The wall between them is a Biblical Exegesis. And Rome encounters obstacles not only in Scripture, but in History. Her claim is disturbed by the enormities of her pontiffs. The lives of these are stained with vices and crimes black and red as those of Nero, Caligula and Domitian. Stephen II. was a forger. Nicholas I. accepted the false decretals. Hildebrand was a merciless monk. Innocent III. let loose war on Provence, and excommunicated each signer of Magna Charta. The Boy-Popes were loathsome monsters of iniquity. Celestin V. was a filthy, and semibarbarous anchorite, a dupe of scoundrels, and resigned his pontificate on the ground of his imbecility. Clement V. made Avignon a moral plague-spot. Benedict XIII. and Gregory XII. in mad hate, consigned each other to everlasting flames. John XXIII. was deposed for his crimes by the Council which burned Huss and Jerome. Alexander VI., who crucified Savanorola, was a libidinous assassin and rob-

ber, who polluted the Vatican with his orgies. Urban VIII. wrecked Galileo, after forcing him to swear to a falsehood. Gregory XIII. applauded the massacre of St. Bartholomew, immortalized it in a painting, commemorated it in a medal, and glorified it in a festival.

While Protestants deny the Catholic interpretation of Scripture on which is based the claim of pontifical sovereignty and infallibility, they also find it impossible to believe that papal monsters can be endowed with the Holy Ghost as the sole unerring guides to Salvation. These differences we will not now discuss. We will simply exhibit the Protestant view as lucidly and powerfully and eloquently vindicated within the Vatican Council. Manning had the gift of tongue. He poured forth, at will, oil, or honey. He painted pictures of social ruin. He showed that wars, revolutions, governments might prevent an ecumenical council, and that expediency demanded sovereignty and infallibility in the pope. By nature a fluent orator, he was deficient in learning, and incapable of argument. But while he indulged his imagination, there were prelates distinguished both for erudition and eloquence. Beneath the dome of St. Peter's thundered speeches, with all the fire and power of the Reformation, and which would have transfigured Luther and caused even Calvin to smile. They will live in history when the Vatican Decree will be a humiliating memory. If the fathers of the Council were not convinced, they were surely astounded to hear Protestantism defended in that cathedral, which for all the world is the center and glory of the Roman Catholic Church. We will quote the addresses of two of these prelates, and then add, in contrast, the views of Manning as expressed by his biographer.

BISHOP STROSSMAYER

"If Simon, son of Jona, was what we believe his Holiness, Pius IX., to be to-day, it is wonderful He had not said to him, 'When I have ascended to my Father you shall obey Simon Peter as you obey Me. I establish him my Vicar on earth'. Certainly if He had wished that it would be so. He would have said it. What do we conclude from his silence? Logic tells us that Christ did not wish to make St. Peter head of the apostolic community. Permit me to repeat it! If He had wished to constitute Peter his Vicar, He would have given him chief command of his spiritual army. The Apostle Paul makes no mention in any of his letters, directed to the various churches, of the Primacy of Peter. If this primacy had existed he would have written a long letter on this all-important subject. Neither in the writings of St. Paul, St. John, or St. James have I found a trace or germ of the papal power. I have sought for a pope in the first four centuries and I have not found him".

BISHOP DUPANLOUP

"Pope Victor first approved of Montanism, and then condemned it. Marcellinus was an idolater. Liberius consented to the condemnation of Athanasius, and made a profession of Arianism that he might be recalled from exile and restored to his see. Honorius adhered to Monothelitism. Gregory I. calls any one Antichrist who takes the name of universal bishop, and contrariwise. Boniface VIII. made the parricide Emperor Phocas confer that title upon him. Vigilius purchased the papacy from Belisarius. Paschal II. and Eugenius III. authorized duelling. Julius II. and Pius IV. forbade it. Eugenius IV. approved the Council of Basle,

and the restitution of the cup to the Church of Bohemia. Pius II. revoked the concession. Hadrian II. declared civil marriages to be valid. Pius VII. condemned them. Sixtus V. published an edition of the Bible and commanded it to be read. Pius VII. condemned the reading of it. Clement VII. abolished the Order of Jesuits, permitted by Paul III. Pius VII. re-established it. If then you proclaim the infallibility of the actual pope, you must prove that which is impossible—that the popes never contradicted each other. Baronius must have blushed when he narrated the acts of the Roman bishops. Speaking of John XI., natural son of Pope Sergius and Marozzia, he said, the Holy Church, that is the Roman, has been vilely trampled on by such a monster. John XII., elected pope at the age of eighteen, was not one bit better than his predecessor. I am silent of Alexander, father and lover of Lucretia. I turn away from John XXIII., who denied the immortality of the soul, and was deposed by the Ecumenical Council of Constance. This century is unfortunate, as for nearly a hundred and fifty years the popes had fallen from all the virtues of their predecessors, and have become apostates rather than apostles”.

As described by his Biographer

ARCHBISHOP MANNING

“His grace of manner, his earnest and persuasive words, his absolute and thorough belief in the necessity of the Definition, added weight to his words. By natural bent, as by policy, he avoided argumentation, and its pugnacity. He relied on clear and concise statement of his case. He dwelt on the terrible responsibility of leaving so vital a question as the infallible authority of the Pope unsettled. He drew pictures of evil days to

come: of terrors which threatened society: of revolution going down to the roots of things, which made the hair of others beside the theologian of the Bishop of Mayence stand on end. It was said at the time of the Council, half in jest, that there 'is no better hand than Manning's in drawing the long bow'. It may be said with greater truth that he was a past-master of the art of persuasion—the Prince of Diplomats. Nature, it would almost seem, had intended Manning for a Parliamentary Whip; but accident, or rather the Will of God, had made him Bishop and a Father in the Vatican Council”.

In this sketch we see the argument which was the last rivet in the chain that the Archbishop, soon a Cardinal, bound around the Papal Hierarchy. On Monday, the 18th of July, 1870, he triumphed in the passage of the decree almost unanimously. Before the final vote opposers fled. It was proclaimed: I. That the Pope was Supreme Pastor of Christendom. II. That the Pope was Infallible in all decisions of Faith and Morals. III. That all who do not accept this belief in the Pope are ANATHEMA. What means this fearful word? Than it the Greek language furnishes not one more terrific. It signifies *accursed* from God and *damned* forever.

Heaven and Earth seemed stirred against the Vatican Decree. It was delivered amid a glare of lightnings. St. Peter's shook with thunders. Quick dazzling flashes illuminated a midnight gloom, which, from vault to dome, filled the vast cathedral. Then what a rush of events! Revolutions in Church and State more impressive than physical phenomena! Napoleon captured in battle and his dynasty wrecked! The pontifical city seized by its enemies! Pio Nono on his knees climbing the Lateran Stairs, and flying from the Quirinal to pine in the Vatican! A united Italy! An imperial Germany!

A republican France! The map of Europe changed!
A new era for Christendom! And old England! Protestant as ever! The pope can no more recover her than he can roll over her the Atlantic ocean.

In our own Republic heaviest the millstone Manning hung upon the Papacy. All know the amiable disposition and courteous address of our American Cardinal. We could have no more pleasing and popular representative of the Holy Father and his Vatican Decree. But a mountain has been placed in the way of the Roman conquest of our country. Battle is harder than manipulations of history. Our Cardinal meets our President! How cordial the grasp of hands! What smiles beam! Yet how has Manning's triumph in the Vatican Council embarrassed the relations of two excellent and estimable men! The President is loved by the Cardinal and cursed by the Cardinal. For the creed of the Cardinal damns members of the family of our Chief Magistrate: damns members of his Cabinet, members of the Supreme Court, members of Congress: damns eighty millions of American citizens. Crossing the Atlantic it damns the English King and his Protestant Empire: damns the German Kaiser and his Lutheran Christians: damns the Russian Czar and his Greek peoples. Leaving Europe, Asia and Africa feel its blasting breath. Outside the Catholic Church on our humanity it writes its doom. It makes the Pope the sole door to Christ. Deny the Pope and you are excluded by Christ. The Pope is placed on the throne of Christ. POPE OR ANATHEMA seems the Vatican Creed. You may be saintly and orthodox as Pius X., yet rejecting his pastoral sovereignty and papal infallibility, you are accursed by a Communion whose head was once a Borgia. Such an Evangel will never convert America and conquer our world.

XVII.

BISHOP POTTER

All Americans glow when they behold, in promise, the majestic proportions of our Metropolitan Cathedral. It is slowly rising in its pillared grandeur. Nor is it a medieval creation built for pageant. Before it beams a brighter vision. Down through the ages may it stand a witness for a Gospel of Salvation! May it be a meeting place for Christendom when its superstitions have been swept away: its idolatries abolished: its wounds healed: its schisms ended: its compromises adjusted, and Greek and Latin and Anglican and Protestant gather from all lands to represent a United Church! May its chapels be resonant with the languages of nations from the ends of the earth! May it be a temple of the Holy Ghost when our country shall be baptized in a second Pentecost! Among men and angels may its episcopal founder be honored forever! We hope that the towers of St. John's the Divine will brighten in the morning rays of the millennial glory.

There is an edifice nobler and more enduring than our terrestrial cathedral. Its architect is Almighty God. Its plan is an eternal predestination. Its foundation is Holy Scripture as a revelation of salvation recorded by inspired prophets and apostles. Its walls are

of stones more precious than gems, and its gates are watched by angels. Its altar is sprinkled with the blood of Incarnate Godhead. Its illuminator is the Holy Ghost. Its immortal citizens pass from earth to paradise to be glorified in resurrection, justified in judgment, and beatified in the everlasting image of their Divine Savior.

This spiritual temple which defies time and satan has to be guarded more carefully than our splendid cathedral. May we compare a house of salvation with a modern structure towering over our metropolis? In this latter the smallest parts are essential. Destroy one and you dislocate all. Also in the tabernacle, pin was as necessary as pillar. One stone displaced in a temple-column might make it insecure or unsightly. Rusted by age or twisted by fire, the screws and bolts of our sky-piercers may bring five hundred feet of iron and stone crashing down in illimitable ruin.

A Bishop is the shepherd of his flock. He must give his life to rescue the lost lamb from the wolf. Otherwise, our Lord denounces him as a hireling. While our episcopal father is building his cathedral, in his care for beauty and grandeur, he must not overlook his most obscure Rector scattering those small seeds of heresy which produce immeasurable and everlasting harvests of destruction. The air of the church is filled with skeptical poison. As microbes to the body so is error to the soul. Science may heal the flesh. It has neither knife or medicine to save the spirit. Our Bishop will, therefore pardon us if we call his attention to the utterances of his clergymen, and an unguarded expression from his own episcopal pen.

FIRST CLERGYMAN

Sever one cable of the Brooklyn Bridge and catastrophe is inevitable. What a crime, if in the blaze of day, the murderous file did its work in view of the officer sworn and paid to guard the structure! This man is responsible when collapse plunges multitudes into the devouring river. Between time and eternity our Lord has built a Bridge of Salvation. His passengers are pilgrims to Everlasting Life. On their way *one* pillar secures his people. His Resurrection! This the Bible makes its supreme support, which distinguishes it from human philosophy. From Boodh, from Confucius, from Zoroaster, from Socrates, from Swedenburgh, what separates Jesus? He rose from the dead. Hence his authority to remit sin and bestow salvation. He was an impostor if the cross sent Him to corruption in the tomb. The nail, the thorn, the taunt of the Jew, were justified. On his Resurrection Jesus rested his claim as God-Redeemer. Life is a fact visible, audible, palpable, and provable only by witnesses. When our first clergyman preached that Jesus came from his tomb a *spirit* he threw away the whole evidential proof of Scripture. As of *spirit* we know nothing, we can testify nothing. Unseen, unheard, untouched, a *spirit* can not be witnessed by bodily organs whose subjects are matter. Our clergyman falsified his Lord, who showed his disciples He was *not* a *spirit*. He said—I see! I hear! I walk! I talk! Handle Me! I eat and I drink! To these plain facts testified the apostles of their risen Master. Their writings prove their veracity as witnesses. Behind them is the prophetic word of the Immaculate Christ no Hypercritic dares charge with falsehood. Easter is a universal festival to impress Resurrection. When on that feast of faith and hope

and joy an Episcopal minister asserts Jesus never rose in the flesh, he denies his Lord: contradicts his Bible: betrays his article: condemns himself when he reads creed and collect and lesson, and before his people stands a pitiable spectacle of moral and intellectual infirmity.

SECOND CLERGYMAN

"It was apparently this gift of tongue with which the disciples were endowed at Pentecost, and they spoke, therefore, not in a foreign language, but in the ecstatic, frenzied, unintelligible speech of which Paul tells us in his first Epistle to the Corinthians".

These words were published before the ordination of the writer by the Bishop of New York. Let us see what they mean!

The gift of the Spirit was an Old Testament prophecy. John the Baptist renewed the promise. Jesus commands his disciples to tarry for the power of the Holy Ghost. Preparations of ages center in Jerusalem. All the past of Israel converges to Pentecost. It is the birth day of the Christian Church. From every nation Jews fill Jerusalem. Their tents whiten the mountain, and their temple glitters in its glory. Ages have prepared the soil, and now the seed, vitalized by the promised and prophesied Spirit, will grow into a tree which will shade and feed a world. One hundred and twenty Galileans meet for prayer. A tempest roar! Tongues of flame! Converting power of faith and hope and love! Foreign Jews hear the Gentile language amid which they were born! Convinced by the familiar speech they believe: they are baptized: they disperse from Pentecost, and preach over earth in the tongues of the heathen the Salvation of the Lord. Sublime the

scene! Infinite the wisdom! Triumphant the result! Yet this clergyman makes Pentecost a jabber. He contradicts his Bible. He insults his Church. He attributes frenzied, unintelligible, idiotic jargon to the apostles of our crucified and glorified Lord—to men by Him chosen and trained: filled with the Holy Ghost, and who have made Pentecost a festival forever of light and joy and victory. As one minister would turn Easter to falsehood, the other would convert Whitsunday to farce. The end a doubted and discarded Trinity!

THIRD CLERGYMAN

Pantheism is the root of all infidelity. It is the eternal foe to the Bible. It sums in itself every possible form of unbelief. It denies the personality of God and man, and hence that relation of creatorship on which depend human responsibility and redemption. In the book of our clergyman it is more gross than in India, or Egypt, or Greece. He distances Boodh and Hermes and Plato. Matter, including God and man, is his universe. We quote his words:—"No living personality apart from material organism". Disembodied spirit is unthinkable". "Matter is eternal". "Soul is a convenient word to designate the complex sum total of the final and highest output of the organized body". "We can not think of God apart from the thought of the universe. When He thinks and feels and wills the whole universe is involved both as subject and object".

Here our Doctor teaches that God is matter: each soul of man is matter: the episcopal soul is matter and the clerical soul is matter; in the pulpit matter preaches to matter in the pew: matter tells matter to reason and repent and believe and obey: in creed and gloria and

litany and benediction the matter which reads the Prayer Book worships the matter in the Trinity.

Our bicycling Doctor is wheeling towards Nirvana, without the tedious transmigrations of Boodh. On the edge of the abyss of nothingness he recoils. How shall he escape nonentity? Scripture fails, but Science delivers. Her X-rays displace the Holy Ghost. Working with goodness, Roentgen's invisible ether builds new brain tissues into improved human personalities. Product! Immortality! Not Bible immortality! *That* is everlasting! But sin in Heaven, says our Doctor, may end his Immortality. Dread of loss then mars its bliss. Hence in pantheistic paradise the fire and worm of hell. A dream the "glory everlasting" of the sublimest anthem of Christendom! To torment saints and angels may be hurled from Heaven! *Such* has been teaching in our Metropolitan Diocese!

FOURTH CLERGYMAN

Abraham a myth! So said our Doctor! What says Jehovah? What say prophets? What says Paul? What say Mishna and Gemara and Targum? What says Josephus? What say the Rabbis of Israel? What says the Universal Church? All the reverse of our Doctor! With our Lord Abraham is a fact! Always in the Bible he is a majestic personality! Father of the Hebrews! Beginner of circumcision! Covenanting with the Almighty! An example of faith! A model of obedience! A type of Paradise! The glory of Israel and the inspiration of Christendom! We have two genealogies of our Lord. One beginning with Abraham, down through David and Solomon, traces the descent of Jesus to Joseph, his legal and reputed father. The other beginning with Joseph, the legal and reputed

son of the father of Mary, traces her genealogy, as the mother of our Lord, through Nathan and Daniel up to Adam. With Jews genealogies are sacred. Both Evangelists write in historic style. To make their records myth is to give them the lie. It stamps on the Bible falsehood. It is a blow at all those proofs which pillar Scripture as a revelation of salvation. It bewilders weak men in the hypercritic mist that befoes our Doctor.

FIFTH CLERGYMAN

In his pulpit, this Preacher, with no hint of proof, affirmed that Moses wrote no book of the Pentateuch, nor David one Psalm. Septuagint! Targum! Talmud! Tradition! Rabbis! Josephus! The testimony of Israel! The voice of History! All external proofs nothing! Our Lord ignorant and his apostles mistaken! In his lecture-room our Doctor names Moses with irreverent familiarity. By a common occidental phrase he makes ridiculous the oriental majesty of the sublime Poet: the illuminated Prophet: the inspired Lawgiver; commissioned by the word and armed with the might of Jehovah: Smiter of Egypt and Savior of Israel: on the mountain taught in a glory glowing in his face with a divine splendor: quoted in the Temptation and witness of the Transfiguration, and united with the Lamb in the new song of Heaven.

How far the Bishop sympathized with the opinions exposed has been a speculation. His Diocese will be no longer in suspense. The veil has been lifted by himself. By a sweeping declaration he has placed himself, not by the side, but at the head of his hypercritic clergymen, who will be swift to claim an episcopal leader for their International Enterprise. He has deliberately and

publicly endorsed a sermon affirming that the opening chapters of Genesis are MYTHS. One sentence indicates that he has been converted to Darwinism. Here the Bishop can not stop. He will be borne onward by a resistless current. The end of his Mythism he may read in the last work of a Gottingen Professor. Dr. Bousset teaches that Christianity is an evolution from man. Scripture claims to be a Revelation from God. These views are eternal contradictions. Hypercriticism can never root itself in the Episcopal Church. Our Prayer Book is its perpetual rebuke. It means ultimate and inevitable schism. Let us beware! Professor Bousset warns us! His book shows that Hypercriticism is a seed whose fruit is INFIDELITY.

I walk through the Metropolitan Museum. Around me is a ghastly spectacle of bones and shells and skeletons. All belong to a dim past. Cycles since myriads of strange creatures lived and died. Examine these fossils! Widely as in our own age species are separated from species and genera from genera. How wise the eternal barrier! Commingling animal races would produce monstrous hybrid forms and deface and defeat creation. Hence Science has been baffled in every attempt to vitalize matter and intermix species. All the facts of the past cycles of the earth are against Darwinism. Induction must consider such proof invincible. Now add the protoplasm of one Scientist to the assumption of the other! This original of all is conceded as resembling jelly fish. From this feeble, helpless, insignificant creature a self-evolved universe of souls and suns and systems contrived with a wisdom and upheld by an omnipotence beyond our human comprehension! Such is the triumph of a Science without induction, and which substitutes fancy for fact! An

infinitesimal cause producing an infinite effect! Protoplasm evolving a universe is a superstition more pitiable than the paganism which worshipped the image of Diana as the Mother of Creation. It seems impossible that an Episcopal Bishop should be caught in such a net. Yet his avowal appears to show that for Darwin he has left behind his Bible, and all those overwhelming proofs by which Reason establishes the Word of God as an inspired revelation of eternal salvation.

A book is contemptible which professing to be history is proved falsehood. In Herodotus and Livy we expect legend. But in Thucydides and Tacitus we expect fact. Irving's Knickerbocker is fiction: his Washington is truth. We judge history by its purpose. Offence against verity is in proportion to the importance of the subject. Sin! Pain! Death! A blasted earth! A cursed and redeemed race! Pestilence! Famine! War! Land and sea thrilling with agonies! Ocean strewn with corpses and earth with graves! Humanity wailing to Heaven! Its cries through ages from its woe! To mock its sigh would be inexpiable crime. We will try to show that if Adam be a myth Salvation is a fiction.

In Genesis we have a narrative of creation. On this hangs the Bible. Underlying it is the prime truth that man formed by his Maker is responsible to his Maker. The creation-narrative is not only in accord with Science, but explicable only by Science. The sublime work accomplished in a perfection of benevolence and wisdom and beauty and glory, there is a solemn pause and repetition before a sin which mars all by pain and death. Now begins a narrative in the language of simple historic fact. The aim and style of the writer are incompatible with myth. Myth is a mist of the imagination.

Myth is falsehood. To say that the record of paradise is myth is to say that it is a lie. Then the creation of man is a lie. His temptation is a lie. His fall is a lie! His curse is a lie! His blessings are a lie. If the Bible begins with a lie it may end with a lie, and be nothing between but lie. Such an admission shakes faith in every part of the Scripture our Bishop is sworn to defend as the Word of God. His clergy have bruised the branches of the tree of salvation. He poisons its root when he makes Adam a myth. The wild vines of his diocese, we fear, have been supported by their episcopal oak. Having said this, it becomes to inquire what is taught by his Bible and his Church.

MOSES

The supreme leader has brought Israel from Egypt through the wilderness across the Jordan to behold Canaan. Crowned with a halo of glory from eternity he reviews the past and prophesies the future. Exalted to ecstatic song he pours forth the soul of a departing father. He recalls in his farewell strain the time "When the Most High gave the nations their inheritance, when He separated the sons of Adam". To children of nothing, who are fathers of something, —nonentities who beget entities,—Hypercritics represent the Almighty as granting our very substantial world.

JOB

Only the words of Jehovah from the whirlwind exceed in sublimity the protestation of his suffering servant. All in life and death: in past and present: in earth and heaven, Job invokes to witness his innocence. He recalls paradise and our first parent, who to his posterity set the prime example of deceit: and mentioning

by his name the father of us all, he exclaims, as familiar with the fact, "If I covered my transgression like Adam".

HOSEA

"They like Adam have transgressed the covenant".

PSALM LXXXII. 7

"But like Adam ye shall die".

EZEKIEL

"They are all delivered unto death, to the nether parts of the earth like the children of Adam".

A thousand years elapsed from Moses in sight of Canaan to Ezekiel in the exile of the captivity. During this interval we have five inspired writers who allude to Adam in such a way as to prove they considered the narration in Genesis as accepted historic fact.

OUR LORD

Recalling the creation of man and woman, Jesus, by their original relation, reformed the marriage state for his own age and all time. Into humanity He was introducing a revolution of that holy union which peoples earth and heaven. His teaching was to carry forward its effects through eternity. Myth could not enforce obligation. Falsehood does not fortify fact. Adam a nonentity! Eve a fancy! Paradise a legend! Jehovah Himself a fiction! Such is the Hypercritic Bible! With myths as arguments our Lord's words would be wind. In Hebrew and Greek, Jews read and believed the Old Testament. To them its record of creation was historic fact. The national faith was unreserved and universal. All knew that our Lord spake of Adam and Eve as the immediate workmanship of Jehovah, and on the sov-

ereignty of creatorship grounded obligation. Had his nation believed a falsehood, instead of sanctioning, our Lord would have corrected their error. Hear his words! "Have ye not read that He who made them from the beginning made them male and female". He then quotes the Almighty Creator who said in Paradise, "For this cause shall a man leave his father and mother, and shall cleave to his wife, and the twain shall become one flesh".

PAUL

The great theologian of Christianity was converted and commissioned by the voice of his ascended Master to witness and expound salvation. He affirms—"As in Adam all died, so also in Christ all shall be made alive". Hypercritics read, "In a myth all died". From a myth then sin in all our generations. Myth makes our pangs and graces. Was this the meaning of Paul? The reverse is proved by his contrast between Adam and Christ. Resurrection could not come from myth. Adam and Christ are corelated. As Christ is a fact so is Adam a fact. And this agrees with the following words of the immortal chapter—"The first man is of the earth, earthy: the second man the Lord from heaven. And as we have borne the image of the earthy, so we shall bear the image of the heavenly".

Referring to the creation-narrative as history, Paul also wrote—"The man is not of the woman: but the woman of the man: for neither was the man created for the woman, but the woman for the man". In the light of these words in Corinthians we can interpret the fifth chapter of Romans. "Through one man—Adam—sin entered into the world, and death by sin: so that death passed upon all men—*ἐφ' ὃ πάντες ἥμαρτον*—in him whom

—Adam—all sinned”. “Death reigned from Adam to Moses”. Verse after verse contrasts the sin of Adam with the grace of Christ. Then the whole matchless argument is summed and crowned in one conclusive and triumphant statement—“As by the sin of one on all men to condemnation, thus also by the righteousness of ONE upon all men unto justification of Life”.

And this doctrine of Paul is that of two of those articles which Doctor Potter, as Deacon, Presbyter and Bishop, by his written and his spoken vow, pledged himself to believe and guard and preach.

ARTICLE IX.

“Our general sin standeth not in the following of Adam, as the Pelagians do vainly teach, but it is the fault and corruption of nature of every man that naturally in engendered of the offspring of Adam”.

ARTICLE X.

“The condition of man after the fall of Adam is such that he can not turn and prepare himself by his own natural strength to good works, faith, and calling upon God”.

Hypercriticism is now an organization. Its International Commentary is a European and American Propaganda. Its leaders have been proclaimed. Its emissaries penetrate our churches. Our countrymen therefore should know it in its last and crowning declaration. This we will quote from a recent volume by Dr. Bousset, a Professor in one of the greatest universities in the land of Luther.

“There is still one thing that no longer fits in with this new world of thought—a miracle, in the strict sense of the word, in the sense of the intervention of God, in

the natural order of things by setting aside its laws. We moderns no longer hold fast to this belief in miracles. History would appear to destroy the idea of inspiration—that is to say of any special revelation—in the Old and New Testament. The conception of Redemption, the dogma of the divinity of Christ, the doctrine of the Trinity, the idea of vicarious sacrifice, the belief in the miraculous, in the old view of revelation—we see how all these have been swept away in the stream of human development”.

Hypercriticism does not approach the Bible through the proofs of the Resurrection of our Lord which appeal to our reason, and from which follow his Messiahship and Godhead. As irreconcilable with Science and History, it sweeps disdainfully away all evidence from prophecy. With contempt it glances on arguments which have convinced and satisfied the intellects that have ruled humanity. It studies Christianity as if the earth and not the sun was the center of our system. Having made the Bible a skeleton it invites us to admire the ghastly ruin. Salvation it would turn to chaos, and glory in the darkness it creates. Christ the Sun it seeks to hurl from heaven, and leave our future in eternal gloom. Hypercriticism is an apostasy of Infidelity which will end in an abyss of Schism. In the Episcopal Church it is a traitor doomed to exposure. What may be concealed in other communions, in it can not be hid. In our articles doctrine is indeed a skeleton necessary as bones to a body. But our liturgy is clothed with the beauty of flesh. Our Prayer Book is an imbedded Bible. Our Orthodoxy is not a dogma, but a worship. Our fasts and festivals are witnesses to a living faith. Advent and Christmas and Good Friday and Easter and Whitsunday and Trinity, in the light of the glory of

God, convict the clerical hypocrite who, before Christ and the people, dares pronounce immortal truths which his heart disbelieves.

Our magnificent metropolitan city we so love and admire has been astounded and confounded by recent revelations. Forgeries! Perjuries! Riots! Robberies! Assassinations! Suicides! Pistol and dagger and cord and poison familiar in daily report! Social and political and religious leaders convicted of enormous crimes and imprisoned with thieves and murderers! By minifying sin: by discarding repentance and remission and regeneration: by denying Incarnation and Atonement and Resurrection and Judgment: by removing from Holy Scripture all divine authority, Hypercriticism must bear its part in responsibility for these modern horrors which deface our civilization. But the cause and cure are deeper than mere doctrinal error. All Christians should unite in confession and repentance and amendment, and supplicate forgiveness from the Almighty Father, and receive that grace of the Holy Spirit without which we have no power.

In our theological seminaries is our hope of the future. Our Lord has made the preaching of the Gospel the prime agency in the conversion of the world. His institution must be the center of all Christian effort. The true clergyman moulds his people. He must be trained as an athlete if he would fight as a soldier. Against him are more than flesh and blood. He wrestles with principalities: with powers, with the world-rulers of the darkness of his age: with the pneumatics of wickedness among the celestials. Before such foes he needs a panoply. Paul describes the armor of the warrior: His girdle truth. His breastplate righteousness. His step peace. His shield faith. His helmet salva-

tion. His sword Scripture. His power the Holy Ghost. Our seminary scholars must be disciplined as soldiers. Are they taught Hebrew? Right; Greek? Right! Theology? Right! Exegesis and History and Composition and Elocution? Right! Moses, Paul, Luther, Wesley—all who have battled most successfully for salvation, have been men of the best education attainable in their times. Each theological seminary should be a center of Learning. But, unaided intellectuality will never convert our world. Education is but a force of nature, and limited therefore by our human conditions. Almighty Breath alone changes bones to men. Steam speeds ships. Gravitation wheels worlds. The Omnipotent Holy Ghost regenerates souls. Without Him even the Gospel is not Eternal Life. Who were trained as the Apostles? Called by our Lord: three years his pupils: witnesses of his death and resurrection and ascension: and yet inadequate to their work! Pentecost completed their education. Not meaningless the crown of fire: the tongue of flame: the change of soul. After all their schooling by Christ, unbaptized by the Holy Ghost, they would have been as powerless before Satan as a Greek, or Latin, or Scientist philosopher. The Spirit of God must vitalize our theological training. Each lecture-room should be a place, not only of mental instruction, but also of spiritual power. We confess the Holy Ghost in our creed, and omit him in our education. Let professors and students in all our seminaries unite to restore the missing factor of light and power and joy and assurance and victory! Our graduates should go forth soldiers prepared for spiritual battle, panoplied in Scripture: baptized with the Holy Ghost, and glowing in the triumph of promised victory. Doubters never conquer. Joyful in a

divine strength our student-warriors will be certain of their crowns. In the day of millennial Salvation the pulpits of our earth will be its thrones: preachers its kings: the cross its scepter: and on its banners, not lions and eagles, but the Lamb and the Dove, symbols of Eternal Empire.

XVIII.

PRESIDENT WHITE

A History of the Warfare of Science with Theology in Christendom.

Autobiography of Andrew Dickson White, with portraits.

In Christendom Theology is the knowledge of God systematized from Scripture. Science is the knowledge of laws derived from phenomena. How can these war? Both are children of peace in the image of their Almighty Father. Bible and Science are eternal brothers. Had our author defined his terms we would have been spared his book. He spins a spider-line through the centuries, strings on it facts which have no connection, records them with an air of patronizing philosophy and magisterial scholarship, always evincing a mind ignorant of its own limitations.

By his peculiar chemistries, for his special purpose, Dr. White colors into Theology and Science, all the medieval struggles, civil and social and religious, between all knowledge and all ignorance. Plainly he paints for the multitude. He will not deceive scholars, who should have formed the audience of a college President and an Oxford Doctor.

Before the Reformation Science had no existence, and could wage no war, while Scripture was hidden in

a few pious hearts. Was the Aristotelian Logic Science? Was the Platonic Philosophy Science? Was Astrology Science? Was Alchemy Science? Was Divinity Science? There was no astronomy: there was no chemistry: there was no geology: there was no induction. Hence there was no Science. Dr. White transmutes historic facts into imaginary battles. Greek and Latin fathers were superstitious. Councils were turbulent. Sects were fanatical. Humanity was a giant struggling in chains and midnight. For neither Theology nor Science, but for gold and power, *popes began their own war* when they assaulted the liberty of Peter Waldo.

A harmless and undesigned error might pass unnoticed. But on the book of Doctor White is a blot. The multitude mistakes his Theology for Christianity. In their view he discredits Christianity with war on all advancing knowledge. He identifies Christianity with persecution. Was this his object? If he were a mere scholar we would defend him with an emphatic—No! But he declares that his chosen vocation would have been a newspaper reportership. He was politician as well as president. Had his heart been wholly in his work he would have never left the shades of Cornell for the most brilliant association with dons and prelates and nobles and kings and czars and emperors. We sometimes fear that his ambitions as a statesman colored his mind as philosopher and author, and sent him in chase of the bubble popularity.

The Reformation led Europe into that liberty which made Science possible. Who emancipated humanity? Who created our new era of freedom? Who pointed the world towards universal enlightenment? Luther a theologian, supported by Melancthon a theologian, aided

by converted monks and university professors, each a theologian. After the Reformation the theologian was the apostle of progress. Cranmer and Latimer and Redley were more than martyrs for their faith. The fires that melted their chains liberated our race.

Who proclaimed those immortal principles of Induction which are the life of all Science? Bacon, a Christian. Who told the world that our earth and her sisters revolved about the sun? Copernicus, a Christian. Who proved the planetary orbits to be ellipses with the king of day at their foci? Kepler, a Christian. Who confirmed these discoveries, demonstrated gravitation, decomposed light, and revolutionized mathematics? Newton, a Christian. Ever since, in the van of all progress in Science, in every nation, have been men distinctively Christian. Luther ignorantly denounced Copernicus. His eyes witnessed sun and moon and stars seemingly revolving around the earth. The mathematics of Copernicus he could not grasp. But is it fair to magnify his mortal infirmity and cloud his splendid achievement?

Our author has made a popular impression time only can efface. He has ransacked the libraries of the world and scavenged the scum of centuries, and hurled the foul mass against Theology by name, and Christianity in fact. Well might he have pointed out mortal individual error, and exhibited his Bible as the sun of all truth, the source of all liberty and the spring of all progress.

Dr. White has the unusual honor and pleasure of painting his own portrait. No other artist could have drawn the lines, and dashed the colors to better advantage. He will need no posthumous eulogist. Our author pictures himself in every stage of his life. We see him photographed a handsome boy: a whiskered man: a

decorated doctor. In his autobiography there is slight reserve. It draws the curtain, and shows the Doctor among foreign and domestic literary magnates: among diplomats and statesmen and generals: among nobles and kings and queens and emperors. Now he presides over Cornell and now at the Hague. Only some great gift could have admitted him to these high and shining places of the earth.

But he is best satisfied with himself as the successful organizer of a noble and flourishing institution. Here his merit is incontestable. Yet we doubt whether the educational revolution he claims to have wrought is wholly beneficial. We acknowledge the advantages of the system of instruction under undenominational boards and lay presidents. It is not to be judged by its unfledged electives, its uproarious athletes, its crowding males and females who presume they are collegians.

Enormous advances have been made, if not in mental discipline, yet in extended knowledge. But we fear that while the stream is fast and wide and noisy, it is not so deep as formerly. What education has gained in expansion it has lost in accuracy. Even its teachers exhibit a laxity of thought and statement. At an alumni dinner, I heard a professor of our most populous university declare that all the greatest mathematical discourses had been made during the nineteenth century. Rising before me is our dingy old college lecture-room. I see the glowing face and animating gestures of our brilliant young professor. Nearly seventy years since, in an institution under sectarian trustees and a clergyman president, we were taught that Newton and Leibnitz and Descartes and Euler and La Place and La Grange were the creators of modern mathematics long before the vaunted nineteenth century was born.

But let us test the clerical and lay systems by the men they have produced. As our author thinks he has killed and buried the old, we will compare it with the new. In three relations we will make him the representative figure.

DR. WHITE, THE STATESMAN

His autobiography depicts him as legislator, commissioner and ambassador. Now let him summon around him the most illustrious of his political contemporaries! Let him call them from the House: from the Senate: from the Supreme Court! Let him add to the brilliant assemblage all the presidents of his own times! Let him bring over the ocean the most splendid diplomats who have represented our republic in Russia and France and Italy and Germany and England! From these let him select the most shining men educated in colleges, which, like Girard, repudiated the clerical president! We oppose to these an assemblage from the past. Before us are venerable yet familiar faces and forms. Now we recognize the twenty-nine collegiate graduates who formed that Constitution which Mr. Gladstone pronounced the greatest monument of political genius ever erected by man. We will add Hamilton, trained, not graduated by Columbia. The wisest of these matchless statesmen were educated under clerical presidents. In the sun-splendor of Hamilton and Madison and Jay and Ellsworth and their collegiate compatriots, we may estimate men who are now the guiding lights of our Republic.

DR. WHITE AS CORNELL PRESIDENT

To organize a great university required immense energy: versatile gifts: practical wisdom, and patient persistence. Our author sees around him proofs of a

splendid success. Cornell is his monument and will give his name to future ages. But on his pedestal he should not regard with disdain venerable institutions which moulded the youthful and formative years of our republic. His flings are not justified. Here again we will make a comparison. We will surround Dr. White with his contemporaneous lay presidents from Harvard: from Yale: from Princeton: from Columbia: from Michigan and Chicago and Wisconsin and California. A distinguished assemblage! We give these lay educators honor. Now we invoke giants from the shadows of the past. What a majestic company of clergyman-presidents! Immortal their work! What piety: what learning: what wisdom: what power! From their colleges went out streams of moral and intellectual influence which fructified our land. Contrasting the past with the present we feel a painful consciousness of loss, as if a beneficent river has suddenly dropped from view into a noisy and turbulent abyss. Our author may well doubt when from the heights of Cornell he remembers Edwards and Dwight and Witherspoon and Alexander and Wayland and Hopkins and Porter and Woolsey.

DR. WHITE AS AN AUTHOR

His most laborious work is his treatise on an imaginary war between Theology and Science. His crowning labor is his minute and extended autobiography. His prolific genius has also produced numerous tracts which he carefully names. Let our author blow his trumpet! Its brazen blast is answered! Around our Doctor stand the writers of his times! Choose those who crown his elective methods under lay presidents! Blazon them into the gasoline brilliance of the

most expensive and elaborate advertising! Flash over them all the electricities of our scintillating age! Its most costly illuminations will never dazzle into obscurity Bryant and Longfellow and Prescott and Motley and Holmes: and towering majestically over all our kingly Webster.

We are now brought to one sentence of Dr. White which needs special reply. He says:

"Moreover, in my varied reading I came across multitudes of miracles attributed to saints of the Roman Catholic Church—miracles for which myriads of good men and women were ready to lay down their lives in attestation of their belief, and if we must accept one class of miracles I could not see why we should not accept the other".

We propose to press this premise of Dr. White to its conclusion.

Xavier was a Spanish nobleman. He became an oriental Jesuit missionary. During his career he claimed no miracles. After his death his admirers began to multiply prodigies. His whip lashed out disease. His cross-sign made salt water fresh. His touch or word or will healed the sick: raised the dead: transfigured himself: commanded earthquake and volcano: and called fire from heaven. Xavier was recommended by the conclave and canonized by the pope with all the magnificence of the Roman Church. By the same process pontiffs have made many saints for the worship of their people. All are included in their lives by ALBAN BUTLER. Two thousand have the certification of infallible popes. Ultimately on their authority all saint-miracles are to be believed. And their authority, our Doctor asserts, equals the authority of Jesus Christ. That is, the prodigies of Alban Butler have evidence as

convincing as the evidence of the Gospels. Here we join issue!

In what is practically and popularly a Roman Bible, Popes testify that after his decapitation Saint Denis walked carrying in his hand his severed head. Raymond spread his cloak on the sea, stepped on the floating garment, and in six hours sailed over the waves from Majorca to Barcelona. Crispin is saint for shoemakers: Clement for tanners: Joseph for carpenters: Nicholas for sailors: Anthony for grocers: Blaise for wool-combers: Catharine for spinners: Eloy for blacksmiths: Francis for butchers: Gutman for tailors: Gore for potters: Hilary for coopers: John for booksellers: Leodaga for drapers: Peter for fishmongers: Sebastian for pin-makers: Stephen for weavers: Hubert for bakers: William for hatters: Gertrude for rat-catchers.

The process of canonization originates in the Bishop. He sends his sealed sentence to the Roman Congregation of Rites. It examines and refers to the conclave. On the recommendation of the cardinals the pope canonizes. His act assures that three essential conditions have been fulfilled—Orthodoxy, piety and two miracles. Thus in Alban Butler we have three witnesses for the prodigies he records—

BISHOPS, CARDINALS AND POPES.

Also for Bible miracles we have three witnesses—

PROPHETS, APOSTLES AND CHRIST.

In his autobiography Dr. White asserts that the testimony of Bishops, Cardinals and Popes is credible as the testimony of Prophets, Apostles and Christ, and that Alban Butler is true as Scripture.

We do not think that this conclusion is creditable to his scholarship or his intellect. But we leave him to the

comfort of his theologies. To ourselves, wide as the center of the universe from its circumference, and far as man from God, is the difference between Alban Butler and Holy Scripture: between human puerilities and divine revelations: between superstition and salvation: between counterfeit by man and coinage by God: between bishops and cardinals and pontiffs, many of whom blot the Roman Calendar, and Prophets and Apostles, and our Lord Jesus Christ, whose immaculate character is the adoration of Heaven, and who is the infallible witness to his own miracles. Does President White think that His miracles mar His life? Would he improve Jesus by explaining away His miracles? Just as well might he try to separate its shells from a rock fused cycles since in the fires which girdled our world. His hand will never undo Omnipotence. In his Apocalypse the Almighty represents the names of the apostolic witnesses to the Resurrection of our Lord as engraven on the imperishable gems in the everlasting foundations of the celestial city. Our author can never repeat Jericho, and trumpet down the throne of his Creator. When the books of the President have faded from human memory, in all climes and ages and tongues, those apocalyptic stones, testifying the Resurrection, will be teaching the Church of God the glories of SALVATION.

XIX.

CHRIST OUR VINE

Of spiritual things creation is a parable. Grace in the heart has illustration in nature. Each regenerated soul is pictured by the universe. Physical birth is the best image of spiritual birth. Material milk feeds the infants of nature and doctrinal milk nourishes the children of grace. Both have their youth and their manhood. Equally as men and as Christians we see, we hear, we touch, we taste, we smell, and run, walk, grow, live, die. Our father on earth illustrates our Father in Heaven. The earthly home images the eternal habitation. Marriage typifies our most intimate union with our Savior. Dew, rain, day, night, light, darkness: ploughing and seed-time and harvest: growth and life and death: war and peace and victory: star and moon and sun: our social, our political, our moral relations—all on earth and in heaven amid the processes of this vast and varied universe, are symbols of ourselves as pilgrims of grace journeying through time into eternity.

Exquisite in beauty and wisdom the parable of the Vine! It teaches the head and touches the heart. Theological systems have done a noble work in defending and expounding Scripture. Of such importance have

they been to the writer that he can not share the popular prejudice of an age in which, too often, energy rushes beyond reason into a superficial assurance. Our modern world may still consult the giants of the past. Yet we confess that their dry and ponderous tomes have frequently made truth repulsive. How different our Savior! His parable of the Vine was spoken during the memorable passion week. On his way between Bethany and Jerusalem He may have seen the very stem, clothed with leaves and laden with clusters, which rose before his mind as He talked with his disciples. Let us trace the meaning of his words!

THE UNION BETWEEN CHRIST AND HIS PEOPLE IS NOT NATURAL BUT GRACIOUS.

It resembles that produced by the familiar process of *grafting*. Cast your eye over a vineyard! Its thousands of branches are bending under their purple burdens. Select the largest and most inviting cluster! Hear its history! Learn the secret of its size and beauty and fruitfulness! A few years before the husbandman approached the vigorous stem and made a deep incision with his knife. He then took a slender twig, trimmed it with delicate care, inserted it in the prepared stock, tied it with bandages, and left it to the dews and rains and suns of heaven. Soon graft and vine become a single incorporated life. The small twig expands into a great fruitful branch which rewards the husbandman's skill and labor.

And so with the believer in our Lord Jesus Christ. Did he move himself toward his Savior? Did he unite his soul to his Savior? Did he grow by the forces of his nature into his Savior? No! He was hard and cold and insensible. No more could he bring himself to God than can a corpse push itself through coffin and

earth into air and sunshine. Only the Holy Spirit draws and leads to remission and regeneration and adoption and assurance. He in Christ makes all things new. In each operation of grace He preserves my agency while He exercises his own sovereignty. Resembling the mighty invisible winds, the Holy Ghost is known by the effects of his Omnipotence. Our birth from him is a proved fact, but a hidden process. Can you penetrate the vine? Can you explain *how* its forces work? Can you tell me the way in which your graft becomes part of the parent stock? You are baffled by these inquiries. How then can you expect to comprehend the subtle and invisible processes by which your Soul, a slave to sin, was freed by the Holy Ghost, and made joyful and victorious in the liberty of the sons of God? As the graft was prepared by the husbandman, and carried to the vine, and lifted to its life, so you were drawn from self and sin and death by the Spirit of the Almighty, and united to our Lord Jesus Christ. Your freedom and agency were wisely and delicately and inexplicably preserved, while you were yet incorporated into the Eternal Vine by the sovereign creatorship of the Holy Ghost.

AND THIS UNION BETWEEN CHRIST AND HIS PEOPLE IS MUTUAL.

The husbandman watches the propitious hour. The soil has attained sufficient warmth. The sun shines brightly in the sky. The atmosphere is bland and favorable. Nature has completed her preparation. Now the husbandman begins his task. He trims his twig, and makes his incision before that time when the stem would weep from its wounds the drops of its life. In the strong vine he fastens his feeble graft. Soon the shrivelling fibres of the foreign branch expand

with the vitalizing currents of the parent stock. Weeks pass. The two become one. The vine embraces the branch: the branch rests in the vine. The vine supports the branch: the branch is upheld by the vine. The vine supplies to the branch its circulating life: the branch derives its fruitfulness from the vine.

And so in our conversion to Christ. He watched each token of our spiritual season. He nurtured each growth within the soul. He directed all the outer circumstances of our lives. When the opportune moment came He united us, by faith in his own Divine Blood for remission, to Himself, and gave us his witnessing Spirit, and enabled us as sons to cry, Abba, Father. Blessed and beautiful our incorporation! As the old life of nature becomes exhausted the new life of grace multiplies the fruits of holiness. Christ receives the believer: the believer dwells in Christ. Christ nourishes the believer: the believer draws strength from Christ. Christ lives in the believer: the believer grows into Christ. To the believer Christ is Vine: and of Christ the believer is branch.

Nor must we overlook the interdependence of the branches. Next to the love of God is the love of our neighbor. They are related as flower to fragrance: as fountain to stream: as sun to beam. And are spontaneous as scent, and flow and ray. Learn from the Vine a lesson of love! Its branches shield and strengthen each other. Among them is no isolated life. As if endowed with intelligence and sympathy, delicate tendrils twine about the paternal stem and by affectionate claspings hold up the loaded clusters. Without these family helps many branches, although united to the vine, and partaking its life, might break under their burdening

grapes, and be overborne to the earth, and perish by flame or decay.

Christians too can have no independent life. Baptism and Eucharist are more than signs and seals of our remission and regeneration. Also they are bonds and tokens of fellowship. We are united by immortal ties of faith and hope and love. Water, bread and wine symbolize an everlasting communion. On earth they are visible proofs that the Church is one family in Heaven. Here and there we have the same Savior. In grace and glory saints are Christians. But, however sublime our vocation and experience we will never be beyond the need of fellowship. What a power in a tear, a smile, a tone! A bright face kindles a glow in the despondent. Nearing his eternal home even the aged pilgrim welcomes a word and look of love. By its visible and audible expressions we are all cheered and comforted. Branch must assist branch, that we may draw life from Christ, and bring forth those fruits of righteousness which are the prophecies and preparatives for Heaven.

THE UNION BETWEEN CHRIST AND HIS PEOPLE IS
INDISPENSABLE.

It is the life and test of piety. Unless the branch enter the vine, and drink its vivifying sap, how useless external appliances! Let your stock be vigorous: your graft healthy: your bandage firm! Without union will be death. Dews and rains and sunlight will be vain in their visitations to a limb that draws no life from its stem.

So also unless joined to Christ we bear no fruit. Apart from Him, doctrines, forms, sacraments, duties, observances are vanities. Graceless orthodoxy and ceremonial are starvation. Bandage branch to vine with

gold! Add sparkles of diamonds! Hang the wealth of India! Expense and display create no life. Only union brings fruit. But amid both doctrinal and ceremonial error there may be a true faith in the Redeemer, as with a gnarled and homely branch, if a fibre slender as a thread, moistened by a drop, touch the juices as they ascend and descend in their mysterious annual courses an instantaneous life may be communicated which will develop into all the beauty of broad leaves, and the glory of ripe clusters. Well-nourished the lonely twig may surpass the lofty branch in fruitfulness.

UNION BETWEEN CHRIST AND HIS PEOPLE IS INCONCEIVABLY INTIMATE.

Come with me again to the vineyard! Let us stand before some venerable stem surrounded with its branches like a father amid his children! Examine where a twig joins its stock! You discover a knotted swelling which defends against storm and intruder. The little limb clings to its gnarled stock as if it knew how worthless it would be pulled off by some rude hand, or whirled away by mad winds, while the great fatherly vine seems almost conscious of the protection it affords. Try to separate the two! Cruel wounds, and weeping drops and withering death would be included in their severance. And so with ourselves! We hide in Christ when the storm rages: when the sky grows black: when earth is shaken: when time is vanity and man is false, and demons strike and Satan leers. In Christ is our victory. Christ we trust and have the everlasting strength. See the little lone branch whirled away amid the dust, now in the air and now on the earth, tossed and torn and helpless, and never more to have place in the vine, and be useful and beautiful with fruit! Such are we tempted from our Lord! He realized the peril

of his apostles! For three years they had heard his voice : seen his face : beheld his works : and been taught by his words. Ineffable their love for their Master! Separation is near! For Jesus, betrayal, desertion, agony : the cross : the tomb! And for his witnesses, toils, persecutions, martyrdoms! What a midnight! Foreseeing these fearful days of orphanage in his absence on his throne of glory, He promises the Comforter to abide with his people forever.

UNION WITH CHRIST IS SURE TO BE FRUITFUL.

Pluck a branch from its stem! While separated no skill or power of man can produce a grape. Let the philosopher theorize! Let the lecturer talk! Let the chemist galvanize! Does your branch leaf? Does it bud? Does it blossom? Does it bear? No! It dies! Before life is extinct carry it back, and join it to its parental vine! It revives : it grows : it bends with ripe clusters. There is no noise, but mighty energy in the process. All over the vineyard is the same silent and gradual and effective power. Where man fails God succeeds. His productive methods declare his divine wisdom. God supplies the soil that feeds the roots. God pours down the light from his own sun. God sends his rains and dews, and breathes around his vitalizing air. God protects in the winter : warms in the spring : glows in the summer, and brings forth the mellow abundance of autumn. How wise and wonderful his operations in earth and heaven, and all in accordance with the exact laws of mechanics and chemistry! When the season comes you will see the luscious clusters loading the bending branches, blushing to the sun, bursting with their liquid sweetness, and inviting to partake their exquisite nectar.

The vine illustrates the Christian. Joined by living

faith to Christ fruit is inevitable. We produce by a necessary law. Grace causes goodness as a vine yields grapes. In both cases when the condition exists the effect follows. As the sap develops into fruits so faith ripens into works. Nor need there be more cant in our Christianity than noise in our vineyard. Grace is not best proved by creeds and ceremonies. Our faith must be nourished by watching and prayer and obedience and Scripture, but may most truly express itself in kind words, in cheerful looks, in affectionate tones, in brotherly offices, in sweet attentions, in charitable judgments, in deep submissions, in gracious answers, in courageous confessions, in manly apologies, in righteous restitutions, and all that loveliness of Christian character which adorns home and office and exchange, and pervades life with its influence as the tendrils and leaves and blossoms and clusters give beauty and profit to the vineyard.

LASTLY, OUR UNION WITH CHRIST IS JOYFUL.

In the Gospel is no ascetic gloom. Sad slaves never conquer. In the exultation of freedom is victory. Are your sins remitted? Rejoice! Are you born of the Spirit? Rejoice! Are you assured by the Comforter? Rejoice! Do you abide in Christ, and bear fruit, and diffuse around you the brightness and fragrance of the divine grace? Rejoice! Have you in your heart the hope of the everlasting image and fellowship of your glorified Redeemer? Rejoice! There is joy in pardon: joy in faith: joy in love: joy in liberty: joy in victory: joy in this Eternal Life begun in Christ Jesus our Lord.

Each vineyard on Olivet was an annual scene of gladness. Hear the festival song! From Bethlehem to Lebanon the land is flushed with joy. Vintage has come! Men and women and children, with shout and

laughter, are gathering the ripe grapes glowing in the sun, and bearing them in baskets to the wine-press, where purple currents gushing forth awake universal jubilation. As Giver of all Israel rejoices in Jehovah. This national festive scene pictures the millennial vintage when earth, won to Christ, will glory in the fruits of righteousness, and send to Heaven her song of triumph.

XX.

ESCHATOLOGY

If ocean were made land our earth would not contain the multitudes whose births will mark her history. Yet compared with the innumerable hosts of other worlds our humanity is a cipher. In such a populous universe one being is a point amid infinitude. However insignificant, to each of us on earth, comes a momentous, inevitable hour. The spirit leaves the body to go—*where?* It will be an incorporeal essence, invisible and intangible. My eye can no more see air than my mind conceive soul. Has it form and color as Tertulian believed? Does it fly? Or flash? Will it speed to a planet, to the sun, to a star for its abode? Or will it hover around earth a tempting demon, or a guardian angel? Nature has no answer. Philosophy is agnostic. Immortality is a speculation. Outside the Bible we find only cold, cynical doubt, or pitiable superstition.

The Old Testament sheds little light on the state of the departed. Their place was styled *šēol*—sheol—by the Hebrews. It was a vast concave darkness, entered by barred gates, and peopled with the shadows of the dead. All was indefinite in location and condition. The sheol of the Hebrew was translated by *ᾗδης*

—Hades—in the Septuagint, and this word brought the superstition and incertitude of the Greek before the mind of the Jew. However, our Savior expanded and localized the conception of the Old Testament in the Gospels of the New. Instead of the sheol of the Hebrew Bible he used the Hades of the Septuagint, and this the Gospels divide into two regions.

PARADISE

Behold our Savior in his death-agony! At his side a thief! As king the dying criminal supplicates the expiring Christ. His penitent cry is heard. Two released souls leave their bodies. A cross is exchanged for a crown. Bliss follows pain. Disgrace ends in triumph. Gloom is left for glory. On Calvary still the crucified bodies. But the souls of the forgiven sinner and the glorified Savior meet in a region bright with the everlasting radiance of his Godhead. It has a name, apt and sacred, because given by our Lord Himself. We should call it by no other. Amid the gloom of his crucifixion arose an image of Paradise. The seat of bliss blasted by the sin of the first Adam is restored by the death of the second Adam. Each is a temporary abode. A garden suggests place amid a bloom of flowers which is transitory. After death the redeemed pass into Paradise as a waiting place until resurrection. Our Bibles give no hint of purgatorial fires. *Where* is this abode of the departed? It has been located in the sun. Saved spirits are represented as flashing from earth, like rays of light, through the luminous ring encircling the orb of the day, animated, not consumed by his fire, to find on his globe their mansions of glory. Scripture gives us no proof of such a speculation.

We have, however, visible images of the souls of the

blest. Eye and ear are taught by apocalypse. Its ζῶα—zoa—life-creatures are inspired emblems of the spirits in Paradise. Life-creatures and Elders together have harps. Life-creatures and Elders together hold vials of odors. Life-creatures and Elders together fall before the Lamb, singing—"Thou wast slain and hast redeemed us to God by thy Blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests and we shall reign on the earth".

Life-creatures, then, we know are emblems of the spirits of Paradise. We have them imaged in their ideal of eternal holiness. Innumerable eyes indicate superhuman intelligence. Swift wings represent a speed flashing over a universe. Grateful love of their crucified and glorious Redeemer animates their ceaseless worship and prepares them for service in all the worlds of his creation.

PANDEMONIUM

Prophesying Messiah the Psalmist wrote, "Thou wilt not leave my soul in sheol". Peter in his Pentecostal sermon applied these words to Christ expressing the Hebrew sheol, by the Greek Hades. To Hades then went the soul of Jesus. But from his cross the soul of Jesus passed also into Paradise. It follows that Paradise was a region of Hades.

In Hades was another region divided from Paradise by an impassible abyss. The body of Dives was in his tomb, while the soul of Dives was in Hades. Here he was tormented in flames. Here his parched tongue thirsted for one "drop of water". Here in Hades Dives was separated by "a great gulf" from Abraham in Paradise. In Hades, therefore, was a place of bliss and a place of woe.

The words *δαίμονες* and *δαίμονια*—daimones and daimonia—signify the souls of the departed. They were equivalent to the Latin lemures, larves and lares. All the ancient nations seem to have believed that the spirits of the dead, for good or evil, hover around the living. In the Gospels bad men are frequently described as possessed by the *ἀκάθαρτα πνεύματα*—akatharta pneumata—"unclean spirits," equivalent to daimones and daimonea. In the parable of Dives our Lord styles their abode Hades, and describes it as a place of torment. As Paradise expresses the region of Hades which is bliss, so Pandemonium, although not Scriptural, well expresses the region of Hades which is pain.

It has been suggested that as the souls of the good flash into the sun, the souls of the bad may be distributed over the moon, the asteroids, the planets, the comets, and be thus retained in the system which gave them birth. Of this we have no proof. It is mere blind speculation. Whatever the usual abode of demons, they are described in the Gospels as dwelling in the wicked, and driving on to frantic excesses of sin ending in despair, and murder and suicide. Paul describes these tempting spirits in terms which indicate might for evil and exaltation in rank. They are "principalities and powers, and the rulers of the darkness of this world", infesting our heavenly places of worship and communion. Opposed by angels, hosts of demons, led by Satan, battle for the dominion of humanity.

RESURRECTION

The excellence of his work accords with the genius of the artist. Sculptures of Phidias and pictures of Raphael glow with the light of their souls. Did Jehovah create Adam? Then the perfection of the man

corresponded to the glory of his God. He who made the stars and the angels would not rule earth from paradise by an abortion. Accepting the narrative of Genesis we believe that Adam, from the hand of Jehovah, was, in form and soul, our human ideal, harmonizing with the perfection of the Creator, and the beauty of his garden. Sin caused degeneracy. Our ideal is blemished by centuries of transgressions. Genius seeks vainly to restore the lost. Each effort is marred by the defects it would escape. Marble and canvas are baffled. Hand can never paint or carve the dream of the true creative artist. For a perfect human body we must turn from the past to the future and from man to God. Paradise will be surpassed. Its ideal will be forgotten in a brighter glory. The trump of Resurrection will cure all mortal defects and transfigure into the image of our Divine Redeemer, who transcends Adam as far as God is above man.

From creation to judgment myriads will have died. Already perished races and nations fill innumerable graves. Corpses strew ocean's floor. Corruption causes universal change. Bodily particles mingle with earth, diffuse through air, fly in the clouds, incorporate with animal organisms. To recall and reconstruct these scattered human atoms is possible only to the Omnipotent. Good and bad will rise in forms suitable to the award of the Judge of all. How far the old particles will compose the new bodies we cannot tell. Our Bibles assures us that our identity will remain, and our personality be eternally preserved. .

JUDGMENT

Earth is a moral chaos. Its problems of evil to us are inexplicable. Jehovah from his whirlwind rebuked

the childish speculations of Job and his friends. The patriarch renounced the human egotism which misleads our own age, and for his pride offered sacrifice. Sin! Pain! Death! Ever these start our mortal inquiries. Why are such destroying angels let loose on man? Land and sea and air are filled with creatures devouring each other. Man kills to live. Animalcules feed on their whirling fellows. Yon sparkling dew-drop is a slaughter house. Earthquake! Famine! Pestilence! Ghastly spectres blasting rations! A world of graves! And moral disorder more baffling to reason than physical suffering! Rewards to the least deserving! Evil triumphing over good! Strong races exterminating the weak! Conquering tyrants crowned to oppress! Neroes beheaded Pauls! Idolaters burn saints! Inquisitors enriched by killing millions! With dogs, at the gate, Piety starving in rags! Vice in the palace blaspheming in luxury! Over earth a cry of wrong piercing Heaven!

For problems of human suffering Philosophy has no explanation. Reason is dumb before the miseries of man. Christianity refers us to Judgment. There Jesus on the throne of his glory will answer all questions, adjust all equities, and satisfy all in his universe. Before impugning the love and justice of our Almighty Father we must hear the last decree of the Judgment of his Divine Son. A salvation embracing eternity, in life's little moment, cannot be mastered by mortals. All our problems will be solved in the light from the GREAT WHITE THRONE.

HELL

Of all pictures the Last Judgment of the Sistine Chapel is most celebrated. Genius there exhausts itself

in painting human torment. Devils exult in torture and saints seem to doubt their Salvation. Our Savior resembles a terrific thundering Jupiter. We shrink from such overpowering woe. The Christ of our Gospel produces no such recoil. Yet his words are fearful as the ghastly scenes of the Vatican picture. Jesus speaks of fire and worm, and wailing and gnashing and darkness. The Sistine Judgment seems justified by those final words—"Depart from me ye cursed into everlasting FIRE!"

The most terrific images of our Savior were taken from a loathsome and revolting place. In a valley below the temple was thrown the refuse after sacrifice. Here together rioted fire and worm and corruption. This *γεεννα*—Geenna—gives name to Hell, which our Lord calls "eternal fire". Yet Jesus Himself supplies warrant to consider his language as figurative. The body of Dives was in the tomb. His soul thirsts and burns and talks. In *spirit* this is impossible. But if here our Lord spoke in figure He may employ figure elsewhere. We infer that with Christ fire is the consuming remorse of the soul for its guilt! Worm the gnawing regret of the soul for its loss; darkness the midnight of the soul away from its Light; wailing and weeping and gnashing the voices of the soul in its despair. How far the physical state corresponds to the moral condition is not revealed.

Daily our Savior spoke of the Eternal Life. His Gospels express Eternal by the Greek *αἰώνιος*—aionios—from *αἰ* always and *ών* being—thus in its derivation signifying everlasting. And the same word He applies to the death of the soul after its departure from the body. We may well infer that if the life of the soul is *forever*, the death of the soul is *forever*. Yet *αἰώνιος*

does not always indicate a limitless duration. Whether transgression terminates in nonexistence, or everlasting penalty we know the final award will be in a Divine Mercy and Justice.

HEAVEN

A garden is a place of repose. It refreshes amid the beauty and fragrance of flowers, which are fragile emblems of our changeful mortality. Paradise, meaning garden, aptly expresses the temporary home of departed saints, reserved in bliss for resurrection. Their *eternal* abode is a CITY. Its apocalyptic images are not fading flowers, but imperishable gems. A place of busy energy is a type of Heaven. For enterprise and enjoyment the wisdom and wealth of a nation center in its metropolis. A *city* is an emblem of what is best in human life. Hence it is selected to represent our blissful immortality. Ceaseless worship and tireless work will eternally occupy its happy citizens. They may have the freedom of the universe, outspeeding light, as they fly or flash to distant worlds.

SEAT

A King is throned in his capital. May we infer that the magnificent city of apocalyptic vision images the metropolis of Creation? Although this is not revealed, we may offer a suggestion. All systems seem to revolve about a sun in the constellation Hercules. Standing on that globe of fire an angel might behold billions of wheeling worlds. Suns, planets, satellites turning and beaming, and burning! An illimitable panorama of circling splendors! Place fitting for the metropolis of a universe governed by our Redeemer, its Incarnate Creator!

FOUNDATIONS

Immensity is one whirl of rushing globes. Each atom an everlasting unrest! Yet the soul craves stability. Heaven must be eternal permanence. Hence flowers are not types of its felicity. Gems, made indestructible by fire, compose the foundations of our celestial city. Costly in price they indicate unimagined riches. Sparkling in splendor they are signs of magnificence. Incapable of decay they teach immortality. Impervious to time and flame they are inscribed with the names of the Apostles of the Lamb, whose testimony for their Lord will endure FOREVER.

WALLS

On burned clay rested the towering ramparts of ancient Babylon. Brick supported that pile, aspiring to the stars, whose altar-flame shone over the vast city. Time has reduced all into unsightly mounds, abodes of loathsome birds and voracious beasts, and murdering Arabs. Each metropolis of that splendid ancient world is a ruin. In contrast our city of glory! Crystallized in volcanic fires to defy decay, *jasper* sparkles in the walls of the metropolis of Heaven. They signify the protection of Omnipotence. Flaming in glory over creation they testify that Salvation is priceless and everlasting.

GATES

How carefully constructed and guarded the entrances to each ancient walled city! These admitted what ever fed life and luxury. But through these also might rush enemies for pillage, massacre and conflagration. Before the celestial gates sit twelve angelic guardians. Signs of the vigilance which gives security. Priceless pearls swing on heavenly hinges. On each

gate the name of a tribe of Israel. Through *Jews* we enter the metropolis of the Everlasting Life. The names of the twelve tribes of Israel on the gates, as the names of the twelve apostles of the Lamb on the foundations!

STREETS

As through our veins and arteries pulses the blood that feeds our bodies, so through its streets and avenues flow those streams of traffic which support a vast city. Along these rolls the civic or military pageant with banner and music and festal joy. And sacred the dust touched by the wheels that bear away our dead! Our streets become dear by personal, pious and patriotic association. Too often they have been unsightly with rough blocks and blameful neglect. Pure and permanent and resplendent the streets of apocalyptic vision! They are paved with gold which is indestructible as gem. In crystal radiance it gives back the glory of the Lamb. Gold too is a reminder of the magnificence of our everlasting metropolis.

INHABITANTS

Only good citizens make enduring empire. Greed, luxury and violence defeat the best laws, and overthrow the wisest constitutions. Nations and races tend to degeneracy. All the great cities of antiquity went down into moral ruin. History records the causes of their decay, and the eye sees its mournful proofs. The Orient witnesses the inevitable downward progress of godless humanity to final destruction. Scattered libraries! Broken columns! Crumbling pyramids! Royal tombs robbed! Royal homes bartered! Royal mummies exposed! Instead of grandeur and glory shame and desolation! Degenerate populations caused each

overthrow. In contrast with the terrestrial city is our celestial metropolis! Having God for its architect it will be without mortal defect. From earth's billions its citizens are the elect who through faith, obedience, and discipline have attained everlasting holiness. Apostasies are forever impossible. Instead of historic degeneracy endless advance in moral beauty! Bliss always complete and always increasing! Each inhabitant radiant in the immortal glow and glory of his bodily, mental and spiritual ideal as visible in his Divine Redeemer, the model and monarch of his universe!

NAME

Saddest of ruins is Jerusalem! A Roman torch fired its temple. Zion was soon crowned with a shrine of Venus. Then succeeded the mosque of the Ottoman. Beneath it Jews wail their despair, and over it Christians behold the crescent where once shone the cross. Calvary itself owned by the infidel! Holy places sanctified by memories of prophets and priests and kings, and by the works and words and blood of the Messiah, possessed by triumphing enemies! Yet Jerusalem is even dearer by its degeneration. Associations become mellowed and beautified and hallowed by suffering. Our love for Zion is everlasting. Thus sacred, the name of the Jerusalem of earth is exalted to Heaven, and given to the eternal metropolis of creation.

WORSHIP

Solomon had the regal power. He inherited wealth and the refined culture which enabled him to build for Jehovah his house of beauty and glory. David had left his son more than money and material and model for his splendid edifice. Born of genius, guided by

inspiration, breathing celestial fire, fitted for the worship of humanity the immortal songs of the shepherd-king made the temple of Israel a picture of Heaven. Now, majestic and magnificent, towering over Rome, teeming with historic memories, St. Peter's, beneath its sublime dome, realizes all that art can accomplish, by voice and instrument, in public worship. More impressive still Hollanders exiled without the walls; Huguenots in secluded valleys; Scots on their desolate mountains, roofed by Heaven, from suffering yet exulting hearts, volumning to their Creator the praise of their Redeemer! How poor all mortal worship compared with that imaged in the apocalypse! Creation adores. Elders of earth, life-creatures of paradise, angels of heaven, with harp and vial and censer, pour forth their new eternal song to the Lamb. The scene is prophetic of the day when the father and mother of our race, with patriarchs and prophets; with Mary and Joseph; with apostles and martyrs; with saints of all ages and dispensations will unite with angels and cherubim and seraphim in one universal and everlasting acclaim of Salvation.

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